

SERAPHICK  
OFFICES,  
FOR

Every Day in the Week.

WHERE

The whole Body of Divinity  
is breathed forth, in Pious  
Aspirations.

By J. D.

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*Faith that worketh by Charity,*  
Gal. 5, 6.

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At P A R I S, in the  
Year, 1685.

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TO THE  
READER.

**T**HE Learned and Pious  
Gerson, Chancellor of the  
University of Paris, reckoneth  
up twelve benefits which ac-  
crew to the Church, from those  
that write Books of Piety:

*Predicat, atque studet Scriptor, lar-  
gitur, & orat,  
Affligitur, salutat, fontemque lucem-  
que ministrat,  
Ecclesiam ditat, armat, custodit,  
honorat.*

Gerson de laude Scriptorum.

That

*To the Reader.*

That is, 1. They Preach. 2. They study for others. 3. They give spiritual Alms. 4. They Pray. 5. They mortifie themselves with painful labors. 6. They season with spiritual salt, all Exercises of Piety. 7. They water barren hearts. 8. They enlighten the minds of the ignorant. 9. They enrich the Church. 10. They arm it against its enemies. 11. They fence it with strong bulworks. 12. finally, they honor it, by making it to be respected for the excellency of its Doctrine.

But of all Books that enrich the Church, a pious and practical Course of Christian Religion, must needs prove the best; *Because nothing doth more enflame or stir up the heart, to the love of God and our neighbour, than Divinity; said the old Abbot Antiochus.*

*To the Reader.*

*chus. Orat. 128.* 'Tis no wonder then, if the Doctors of the Church have been such great Saints; if *St. Paul* became *Divine*, *St. Thomas*, *Angelical*, and *St. Bonaventure*, *Seraphick*; because the Body of Divinity in which they were daily conversant, is nothing else, but the *Quint-essence* of the Bible, Counsels, and Fathers extracted, and digested into good order and method: and so must needs prove the fountain of all Piety, and the best spiritual Book that can possible be.

There are two ways which lead to God. First, The common way which is hard, long, and speculative, in the *understanding*; by shewing us God, as he is in his Nature. The other is a short cut to God, easie, and practical in the *Will*, learning

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to love him, by often sighing after him; for 'tis the common consent of all persons of Piety, that the heart is so raised up to God by a frequent use of Aspirations, that this Exercise alone (attended with due circumstances, and an earnest desire of vertue) is sufficient to bring us to the highest pitch of Perfection. The heat of charity is both kindled, and preserved by these *Ejaculatory Prayers*, (provided we breath them not forth carelessly, nor in hast, but with a calm and serene mind) as the life of the Body is upheld, by breathing in fresh Air.

Neither is this the only use of these few Papers; but they may further supply us with matter of Meditation for all the Solemnities of Christ, as  
on

To the Reader.

on *Easter* or *Christmas* day, on *Whitsunday*, on *Trinity Sunday*, or *Corpus Christi*: they may also serve for the Holy days of our Blessed Lady, and of the holy Angels; nay, for all the *Sundays* of the year, if rightly apply'd; Thus, the Elevation on the last *Judgment*, may serve for the first *Sunday* of *Advent*. that of *Man's fall*, for *Septuagesima*; of *Death*, on *Ash Wednesday*, and so forth of all the others.

It may Reasonably be hoped, that by a weekly repetition of these *Seraphick Offices*, the faithful may come, in a short time, to a more perfect understanding of their Religion; which is the only drift of these Papers, which I humbly submit to the censure of the Church.

The

## The Contents.

*Sunday Office.* Of one God in three Persons.

*Munday-Office,* Of the Creation.

*Tuesday Office,* Of Man's Redemption.

*Wednesday-Office,* Of the Church.

*Thursday-Office,* Of the Sacraments.

*Friday-Office,* Of the Moral Law.

*Saturday-Office,* Of Man's last End.



# A KALENDER.

## *Of Feasts and Fasts.*

*January.*

1 THE Circumcision.  
6 Epiphany.

*February.*

1 Fast.  
2 Candlemass-day.  
23 Fast.  
24 St. Mathias.

*March.*

19 St. Joseph,  
24 Fast.  
25 The Annuntiation.

*April.*

25 Long Litanies, with abstinence from  
Flesh.

*May.*

1 St. Philip and Jacob.  
3 Invention of the Cro's.

*June.*

23 Fast.  
24 St. John Baptist.  
28 Fast.  
29 St. Peter and Paul.

*July.*

24 Fast.  
25 St. James.

26 St.

## *A Kalender.*

26 St. Anne.

*August.*

9 Fast.

10 St. Laurence.

14 Fast.

15 Assumption of our Lady.

23 Fast.

24 St. Bartholomew.

*September.*

7 Fast.

8 Nativity of our Lady.

20 Fast.

21 St. Matthew.

29 Michaelmas-day.

*October.*

27 Fast.

28 St. Simon and Jude.

31 Fast.

*November.*

1 All-Saints day.

29 Fast.

30 St. Andrew.

*December.*

20 Fast.

21 St. Thomas Apostle.

24 Fast.

25 Christmass-day.

26 St. Stephen.

27 St. John Evangelist.

28 The holy Innocents.

31 St. Silvester.

*Move-*



## Moveable Holy-days.

**A**LL *Sundays in the Year.*  
Easter-day, with the two  
days following,

Ascension-Day.

Whitsunday, with the two days  
following.

Corpus Christi-day.

## Moveable Fasting Days.

**A**LL Lent, except on Sundays.  
All Fridays, except within  
the twelve days: and from Easter  
to Ascension-day.

Ember-days, Wednesday, Friday,  
and Saturday next following  
the first Sunday in Lent. 2. Following  
Whitsunday. 3. Following the  
14. of September. 4. Following  
the 13. of December.

Rogation days, Monday, Tuesday,  
Wednesday, before Ascension-  
day, abstinence from Flesh.

All Saturdays, abstinence only  
from Flesh. And all the Sundays  
in Lent.

E R -

# ERRATA.

**P**Age 8. line 22. the, blot it  
 p. 29. l. 24. void, *read* void  
 of. p. 31. l. 16. powers. r. pow-  
 er. p. 39. l. 3. this, r. the. p. 47.  
 l. 16. thus, *read* this. p. 53. l. 19.  
 this, r. 'tis. p. 55. l. 20. Angle,  
*read* Angel. p. 58. l. 6. Monher,  
*read* Mother. p. 90. l. 15. blou-  
 dieft, r. bloody. p. 64. l. 2. that  
 r. thy. p. 72. l. 11. Ascention,  
 r. Ascension. p. 80. l. 4. auther,  
 r. Author. p. 108. l. 6. this, r.  
 thy. p. 111. l. 5. glory, blot  
 that out. p. 126. l. 9. combran-  
 ces, r. encombrances. p. 132. l.  
 19. patren'd, r. pattred. p. 148.  
 l. 22. srpead, r. spread. p. 160.  
 l. 18. parifie. r. purify.





# Seraphick Offices,

For every Day in the Week;  
where

the whole Body of Divinity is breathed forth in Pious Aspirations.

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## SUNDAY OFFICE,

*Of one God in three Persons.*

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Sunday Morning.

*Of Gods incommunicable Perfections.*

Introduction.

**O**UR Father which art  
in Heaven, hallowed  
be thy Name, thy  
Kingdom come, thy Will be  
done on Earth, as it is in Hea-  
B ven;

ven; Give us this day our dai-  
ly Bread; And forgive us our  
Debts, as we forgive our  
Debtors. And lead us not in-  
to temptation: But deliver us  
from evil. *Amen.*

**H**ail Mary full of Grace, our  
Lord is with thee; Bles-  
sed art thou among Women,  
and blessed is the Fruit of thy  
Womb, Jesus. Holy Mary, Mo-  
ther of God, pray for us sin-  
ners now, and at the hour of  
our death. *Amen.*

**I** Believe in God the Father  
Almighty, Creator of Hea-  
ven and Earth. And in Jesus  
Christ his only Son, our Lord;  
who was conceived by the Ho-  
ly Ghost, born of the Virgin  
Mary, suffered under Pontius  
Pilate, was crucified, Dead and  
Buried,



*Sunday Morning.*

3

Buried, Descended into Hell ;  
The third day he rose again  
from the Dead : Ascended in-  
to Heaven ; Sits at the Right  
Hand of God the Father Al-  
mighty, from thence he shall  
come to Judge the Living and  
the Dead. I believe in the  
Holy Ghost ; The Holy Ca-  
tholick Church ; The Com-  
munion of Saints ; The For-  
giveness of Sins ; The Resur-  
rection of the Flesh ; And Life  
Everlasting. *Amen.*

**I. Elevation.**

*On the Nature of God.*

*Anthem.* God is a Being of  
himself, infinite in all Per-  
fections.

**O** God, who didst declare thy  
Name to Moses, saying : I  
am who am : To thee alone be  
all honour and glory.

B 2

O 4

O thou the only infinite and independent *Beeing* : I adore, praise, and glorifie thee:

Thou overflowing Ocean of the Divine *Beeing*, draw me to thy self, and drown me happily in thee.

O thou fulness of *Beeing*, thou art the living God, *who is, who was, and who is to come.*

Thou wert ever God, thou art so at this instant, and shalt be so without end.

Thou, O Lord, not only hast thy *Beeing* of thy self, and enjoyest it all at once, but thou also givest *Beeing* to all things else:

Thus, O infinite Perfection, thy single Nature containeth the love of the Seraphins, and the knowledge of the Cherubins.

The brightness of the Stars,  
the

the activity of the Fire; the fruitfulness of the Earth, and the freshness of the Fountains.

Thou therefore alone, and thou only, Great God of Gods, canst satisfie our greediest desires.

By thee, from thee, and in thee are all things: In thee it is, that we live, move, and have our Being.

Thou art our first Principle, and last end: O! what do I desire either in Heaven or on Earth, but thee?

What a happiness, O my Soul, would it be to be ever soaring up to our last end, but what a misfortune to lose it?

O thou God of *Abraham*, thou God of *Isaac*, thou God of *Jacob*, all things else are but poverty to me, and want.

O my Soul, we should find neither rest nor peace, should

6 Sunday Morning.

we love them, without our dear God.

O thou fountain of sweet-  
ness, and Divine Love, make  
me serve thee with sincere af-  
fection, and praise thee with  
true Devotion.

2. I believe, O my God that  
thou art one, and that there  
is no other God besides thee.

Thou art that one and only  
true God, whom all Men and  
Angels are to adore.

I believe so steadfastly this  
great truth, that I should ra-  
ther doubt, that I were alive,  
than question thy being *One*.

O Supreme Truth, I shall  
ever confess thee, both with  
mouth and heart.

Had I ten thousand lives, I  
would rather lose them all,  
than to deny thee.

sw 8 O



*Sunday Morning.* 7

O first and eternal Truth,  
O necessary and unalterable  
Truth! O Truth most holy,  
most sweet and comfortable.  
*There is a God.*

Glory be to the Father, and  
to the Son, and to the Holy  
Ghost. *Amen.*

*Anthem.* God is a Spirit, ha-  
ving his Being of himself, and  
for himself.

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## II. Elevation.

*On Gods incommunicable Perfections.*

*Anthem.* God is most single,  
yet infinite in all sort of Per-  
fections.

**G**OD is most single with-  
out composition, either of  
body, accidents, or duplicity.

O God most high, how sorry

I am for former ages, when men knew thee so little; and took base vile Creatures, for thy glorious Being.

O Lord, thou hast no vile-ness of Flesh nor Body, but art all Spiritual.

Ah, make me also spiritual, that I may adore thee in spirit and truth.

What esteem should not we have for this Divine substance, where each thing is all thro his unspeakable singleness!

Hear this, my soul, and give thy self entirely to him, who is all in all.

Love simplicity of heart, to honour this perfection of God: and hate double dealing, as a vice cursed of Heaven.

Grant, O God, that I be the simple without hypocrisy; and the same before thee (who know-  
est

est all) as in the sight of men.

2. Consider also, my soul, that this single God, by a wonderful manner, is also infinite in all perfections.

He is in all places of the world: in the *East*, in the *West*, in the *South*, and in the *North*.

Admire therefore, my soul, the exceeding greatness of thy God, who is hid in all Creatures:

O great God! thou art, within and without, above and beneath all things.

Above all, yet not raised; beneath all, yet not debased; within all, yet not enclosed, without all, yet not shut out.

All above, by presiding; all beneath, by upholding: all within, by filling; all without by enclosing.

So that whether living or  
dead,

10 Sunday Morning.

dead, we subsist in God, as Fish  
in their Element of water.

If therefore we commit sin,  
tis still in thy Divine presence.

O what shame and horror  
O where shall I hide my self?  
O I can but have recourse to  
this hope, *That thou wilt not cast  
off a contrite and humbled heart.*

3. But, O thou living God,  
thou art further infinite *in time*,  
as well as in place, and so art  
*Eternal.*

O therefore thou Eternal  
God, how happy thou art for  
thy Eternity, which fills thee  
with all happiness together.

Thou hast by nature what  
all Creatures so passionately de-  
fire, the bliss of Immortality.  
O mayest thou possess it for  
ever.

O most happy God, how  
amiable wert thou before all  
time,

time, even from all Eternity.

O Eternal Lord, the Kings of the Earth, change in a short time; But thou art the King of Ages, Immortal, and art secure of the perpetuity of thy glory.

Hence, O my God, art thou *Unalterable* and always the same by thy divine Nature.

O God, always the same and ever immortal, I rejoyce with thee, for that happy condition, lasting in all Ages.

Thou God, ever the same, amidst all the Changes of this World below; I am glad that nothing can trouble thy Felicity.

O that I could follow thy constancy: and that afflictions would not deject me, nor prosperity raise me up.

Where shall I cast the Anchor of my hope, but in thee,  
my

my God and Rock, when all the World is but a moving quick-sand.

Glory be to the Father, &c.

*Anthem.* God is a Spirit most single, yet infinite in all Perfections.

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### III. Elevation.

#### *On the Blessed Trinity.*

*Anthem.* There is but one only God in three divine Persons.

**C**ONSIDER further, my Soul, that 'tis Gods interest that he be but One, and that there be not several Gods.

O thou only Being, and incomprehensible God ! I congratulate thee for thy Unity.

I am glad thou art so high,  
that

that none can come near thee,  
as equal to thee.

I should be loath there were  
another God besides thee, and  
thy glory were divided with  
another.

O God of the world, O King  
of Kings, let all rejoyce, that  
thou art only the supream  
Lord; be thou ever the only  
and the nonsuch.

What therefore is it detains  
me longer, O thou only God,  
from gathering and uniting all  
my strength to serve thee!

O thou art that *One* and only  
*necessary*! why therefore are my  
affections so strangely divided  
after the variety of Creatures?

Ah Lord, thou alone sufficest  
me; thou alone art the only  
necessary, thou alone art my  
beginning and my end.

Ob therefore let there be but  
C one

one soul to one only God: but one heart to one love; may there reign but one only affection in my will.

2. I do also from my heart believe, that in Gods Unity, there is a Trinity of Persons, producing and produced, by the will and understanding.

This I say I believe, because such a belief is glorious to God, whose greatness is above our praise.

I steadfastly embrace the belief thereof, desiring nothing more than thy glory, for the honouring of which I came into this world.

I adore the greatness of God the Father, understanding and will, as being the Principles of the Divine Persons, of the Son, and Holy Ghost.

Grant, O God, that as thy  
under-



understanding produceth infinite wisdom; grant, that my understanding may conceive that knowledge of this mystery, whereof tis capable.

And as thy Will brought forth infinite Love; so let thy Will bring forth such acts of love to thee, whereof tis capable.

O greatness of God! if his judgments are incomprehensible, how much more his Being.

O God! how, of a far different nature art thou, from all thy Creatures.

And indeed tis but just, O God, that we conceive thee in a manner, whereof nothing is comparable.

Let thy Being, which requires to be one in three Persons, make thy glorious and

16 *Sunday Morning.*

wonderful separation from all created things.

One only Father therefore is sufficient, and one only Son is sufficient to his understanding, and one only Holy Ghost to his will, there must be nothing.

O Father, O Son, O Holy Ghost, O three adorable Persons, be also my only sufficient good; let me not seek more after others.

I consecrate my self to you, O that I may belong to you! possess me, and that I possess you, for ever.

Glory to the Father, and to the Son, and to the Holy Ghost.

*Amen.*

*Anthem.* There is but one only God in three Divine Persons.

*Even-*

# Evening Office

FOR

## SUNDAY.

OF

*God's communicable Perfections.*

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**Introduction,**

**{ Our Father which art, &c.**

**{ Hail Mary, &c.**

**{ I Believe, &c.**

**I. Elevation**

**Of God's Knowledge**

**Antiph. God knows all things,  
because he is present in all places**

**C**onsider O my Soul, that  
there is an excellent and  
vast

vast knowledge in God, where-  
of men & Angels are partakers  
in some degree.

Thou therefore art worthy  
O my God, to govern the  
World, since thy wisdom is so  
great !

If formerly Kingdoms were  
thought happy, when wise  
Princes did Govern ; all the  
World should repute it self so,  
under thy infinite wisdom.

O wretched they who blame  
the Order of thy Government,  
and censure thy Works.

Lord, whatsoever changes  
befall the World, I shall ever  
say : Govern Lord, govern all  
things, thy wisdom is infinite.

Man's weakness is ignorant,  
insolent, and impious, when it  
dares repine at thy divine dis-  
posals.

There is an excellent way  
before me

O depth of the divine knowledge, how far thy Wisdom exceeds that of man !

With much more reason shall I say, what the Queen of Saba said of Solomon :

*Thy Wisdom and thy Works, exceed the Fame which I heard.*

I shall say, O Lord, if Reverence is due to Men of great Learning, how ought we to honour thee !

If it be just to rely upon their words and counsel, who would not submit to every syllable of thy words, to follow them ?

When perplext and troubled I will trust in thee my God, knowing thy wisdom hath a thousand ways to deliver me.

O all Created things, praise God's Wisdom, which ordred you all together.

And thou, my Soul, honour

continually this wonderful knowledge; by doing all thy actions with wisdom and counsel.

Cheer up my Soul, and fight like a Soldier in the presence of his King; for thy God beholds thee.

Never therefore say he is the cause of thy misfortunes; but rather say it upon thy sins.

Glory be to the Father, &c.

*Antiphon.* God knows all things, because he is every where, and in all things.

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## II. Elevation.

### *Of God's Will.*

*Antiphon.* Thy will be done on Earth, as in Heaven.

**T**hy divine will O God, is an essential property in thee,

hee, whereby thou approvest  
or disapprovest the thing which  
thou knowest.

It belongs to a Servant, O  
my Soul, to study the will of  
his Master; wherefore learn  
thou the will of thy God.

O supream and adorable  
will, before which all must  
bow and submit, as I know thee  
by my reason; I also acknow-  
ledge thee for my will.

I therefore make a sacrifice  
of my will to thine, and submit  
it for ever, to depend on thine.

O divine will reign thou for  
ever: and make my will thy  
Slave for ever.

'Twas O my Creator by an  
internal act of thy will, that  
this World and I were made.

This will shall be my eternal  
love, without whose regard I  
had never been any thing.

O

O I rejoyce for having discovered this thy Divine Will amidst the number infinite of thy Perfections.

I will unite my self to it so fast, that neither Death nor Hell shall part me from it.

Grant me O Lord the conformity of my will to thine, and teach me to do thy will.

Make me to do what is pleasing to thee, and not my own will.

Make me to serve thee in what state and condition thou pleasest, without seeking my own interest.

For Holiness is in thy will, an assemblage of all sort of virtues and perfections.

O most holy God, imprint in our souls, created after thy Image, the holiness of thy manners.



Be thou the copy of our life, and of all possible perfection.

Neither is Holiness alone in thy Divine Will, but *goodness* also and *Justice*.

Confess therefore my soul, that God is good, supreme goodness, and the most desirable good in the world.

O bountiful Lord, whose nature is goodness, blessed be such a nature, which exceeds nothing from thy benevolence.

O God most just in all things, thou hast done all things well: O, that my works were also in justice and equity.

Unsufferable audaciousness of sinners, that dare incense thy revenging justice against themselves.

Glory be to the Father, &c.

*Antiphon.* Dreadful are the effects

fects of God's vindicative justice, in Heaven, on Earth, and in Hell.

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### III. Elevation.

#### *On God's Power.*

*Anthem.* God's Power is independent, never wearied, nor to be resisted.

**G**Od being most perfect and accomplished in his Being, he must needs have an active faculty, that signalizeth it self, especially in shewing power.

O Lord my God, since thou art the Almighty, strengthen my weakness that I may serve thee.

O God of Powers, I am glad that thou art full of Power;  
for,

for, O Lord, thou art worthy to have Dominion over all.

① God most powerful, O live always so: and may thy magnificence be raised above the Heavens.

Subdue to thy self therefore all, O my God; enter into thy rights, and make thy self feared by all.

Lord, who is like to thee in power! who art dreadful, magnificent, and shewing wonders.

Who would not willingly submit to such a perfect power? who would not trust a thousand times more in God, than in earthly Princes?

O Lord, I pay my homage to thy Power, I adore it in all its perfections, I hope, and trust therein.

Though the world and all Creatures were bent against

D,

me,

me, thy power is my shield,  
and my refuge.

O God, who chiefly shewest  
thy Almighty power in for-  
giving and doing mercy, dis-  
play it on my soul, by par-  
doning my offences.

O merciful Monarch, how  
wonderful and contrary to that  
of men, is thy Power.

Wretched men shew most  
their power in revenge: But,  
thou, O God of goodness dost  
exercise it in dealing merciful-  
ly, even with rebellious Crea-  
tures.

O great God! continue al-  
ways thus to shew thy power:  
and say to my soul, *I am thy  
Salvation.*

Let the Radiant Beams of  
thy mercy, shine forth on our  
souls: for never was there a  
more

more amiable, nor well-doing power.

Glory to the Father, and to the Son, and to the Holy Ghost, *Amen.*

*Anthem.* God's Almighty Power requires our fear, trust, and submission to him.

---

**F I N I S.**

# Munday Office.

*Of the Creation.*

---

## Morning Office.

Introduction.

{ Our Father which art, &c.  
 { Hail Mary, &c.  
 { I Believe, &c.

*I Elevation.*

---

*On the Creation in general.*

*Ambem.* Creation is an Act  
 of God's Power, whereby he  
 made all things of nothing.

**A** L L glory be to thee, O  
 Father Almighty, for  
 Creating the whole World and  
 all things in it, by thy word  
 only. O

O God most happy of thy self, I Adore the unspeakable bliss thou didst enjoy in thy self, before the Creation of the World.

Thou dost stand no more in need either of me, or of all the world besides, than of a grain of dust or sand.

But no Creature could subsist or proceed from *Non entity*, but by thee, by thy Almighty Power.

O Power and Majesty Supreme of the Eternal Being, if compared to the new and finite Being of the Creatures.

O the dependence extream of all Creatures. O how true it is that Creatures are nothing of themselves.

O what blindness, when a Soul forgets its nothingness, and is void true humility.

I acknowledge therefore O my God, before all the world, that I am nothing of my self, and subsist only by thee.

Yet as inconsiderable as I am Lord thou canst make me great in heaven, and of nothing make me something.

In whom then shall I put my hope, but in thee alone, thou who of nothing canst make us great ones.

O powerful Creator and wonderful Workman, that makest when thou wilt, a Master-piece so rare.

May all Creatures praise and bless thee, because they subsist but by thee.

O powerful God, what moved thee to Create this world rather than a thousand others, in which we might not have been.

'Tis the meer Effect of thy  
singular



singular goodness, which hath  
no other realty but it self.

I believe, O thou great Crea-  
tor, that thy Divine love  
made thee communicate Bee-  
ing to thy Creatures.

Glory be to the Father, &c.

*Anthem.* Creation is an act of  
God's Power, whereby he  
made all things of nothing.

## II. Elevation.

*On the Creation of Angels: Their  
Nature, Distinction, Office.*

*Anthem.* Angels are Spirits  
far excelling Men, in know-  
ledge, will, and powers.

**C**ONSIDER, my soul, that  
God being all spiritual, it  
was necessary to the perfection  
of the world, there should be  
some purely intellectual Crea-  
tures.

But if this great world could  
not be perfect without spiritual  
sub-

32 *Munday Morning.*

substances, let man who is the little world; think himself not accomplished without spiritual Acts.

Apply therefore thy self, my soul to spiritual things, because thou art wholly spiritual.

Since thy spiritual nature cometh near to that of Angels, let thy life come likewise near to theirs.

O God of Hosts I rejoyce, that thou hast servants more worthy of thy greatness, than we mortals that serve thee so ill.

It belongs to thee, O Lord, to be served by Creatures more noble than Man.

Blessed be for ever thy power and goodness, which brought fourth these Virgin Angels.

O God of purity, give me angelical chastity, that I may  
abhor

abhor all the defilements of the  
Flesh.

I will humble my self at the  
sight of this truth, that God  
hath more noble servants than  
mankind.

I do admire thy Almighty  
Wisdom, O God, that could  
bring forth such excellent crea-  
tures.

2. I do admire and praise al-  
so thy Divine Power, that  
could produce such numberless  
millions of Angels.

But if their number be ex-  
ceeding great, their distinction  
in several Quires is also won-  
derful.

This consideration doth trans-  
port my soul, to behold such  
variety of excellent beauties,  
among the Heavenly Cour-  
tiers.

O when shall I see these in-  
finite

finite Quires of blessed Spirits,  
O what joy will that cause in  
my Soul.

O Lord of Lords, what Monarch on Earth ever had a Court like to thine.

O all you blessed Spirits, praise him eternally, for heaping upon you such manifold perfections.

3. All love and glory be to thee, O God; for appointing Angels to be Guardians of men.

O what a great esteem we should have of this Protection and Guard, from these noble understanding and powerful Spirits.

In whatsoever therefore corner I am, I will bear a profound reverence to my *Angel Guardian*.

O Guardian of my Life, O constant Friend, what returns of thanks shall I make to thee  
for

For thy continual watch and  
ward about me.

Lord, grant me to imitate  
their Charity and Perseverance,  
in assisting my Neighbour in  
all Care and Humility.

Glory be to the Father, &c.

*Anthem.* Angels are Spirits,  
far excelling men, in Under-  
standing, Will, and Power.

III. Elevation.

*On the Creation of Man.*

*Anthem.* Man is a Creature  
made up of Spirit and Matter,  
of Body and Soul, *after God's*,  
*own Image and likeness.*

O Lord, thy love was more  
illustrious in the Creation  
of Man, than in all the rest of  
the visible world.

When I consider the excel-  
lent disposition of all the parts  
of man's body, I cannot but ad-  
ad-

admire the wonderful machine of that great master-piece.

His stature is erect and rais'd becoming the Lord of the Creatures, and an observer of the Heavens.

All his Senses are quick and lively, but the tongue is man's peculiar glory, being the interpreter of his Soul.

O Power, O Wisdom, O wonderful Architect! O bold and skilful hand, that contriv'd this noble frame.

But chiefly all praise be to thee O communicative Goodness, that thou wert pleas'd to make man's Soul to thy Image and likeness.

I thank thee, O my Creator that thou didst make me after thy Image, and capable of being united to thee in glory.

O what natural happiness to

the

the soul to prove God's resemblance; in that it is spiritual and immortal, as he is.

Make me attain, O Lord, my last perfection, that I may adore in Heaven that ravishing beauty, after which my soul was created.

For thou, O immortal God art the only good, proper for an immortal soul.

2. But as the production of all things was from thy goodness, so their tendency was for thy glory.

Wherefore having possessed Adam with the rich treasure of the Creation, and made him a Petty Vice-Roy under thee: Thou only excepted the Tree of Knowledge, saying.

In what day soever thou shalt eat thereof, thou shalt dye the death.

Wonder, O Adam, that God  
E requires

requires so small an homage of obedience for all his favours heaped on thee.

O Eternal Wisdom, thy Law is full of Justice, and thy designs therein, most worthy to be adored.

3. But consider still, my soul God's goodness, who willing to make a *help* for Man, caused *Adam* into a deep sleep, and made *Eve* of his Rib.

All praise be to thee, O Creator of Man, for producing so beautiful a flower, a Virgin so accomplished in all points.

Thus *Adam* and *Eve* lived together like two earthly Angels, praising God for all the wonders of the Creation.

O happy couple! if you speak together, let your Subject be the greatness of your Creator.



O my Creator, grant me to follow in this wretched world, his innocent and holy life in earthly Paradise.

4 Neither hath thy Power created only, but moreover thy Providence doth most sweetly order and govern, and dispose all things.

O my God and Maker, what a sweet thing 'tis, to meditate that thou takest care of me in particular.

O do thou conduct my whole life, steer every motion of my soul, to love and glorify thee.

Glory be to the Father, &c.

*Antbern.* Man is a Creature made up of spirit and matter, of body and soul, after God's own Image and likeness.

## Munday-Evening

## OFFICE

*On the fall of Man, and the corruption of whole Nature.*

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## I. Elevation.

*On the fall of Angels.*

*Anthem.* Some of the Angels fell through pride, and so became Devils.

**B**Ewail, O my soul, this injury done to God, in the rebellion of Angels; O God of love, how ill thou art requited for thy benefits.

O my soul, bewail the ruin and loss of such a number of excellent Creatures, turn'd Devils.  
After

After this judgment, who is the Man, that will not work his Salvation with fear and trembling.

What a deplorable thing to see in Hell, Creatures formerly so noble and excellent:

O thou God, who resistest the proud, make me humble, and never to presume on my own strength.

O wretched spirits, blinded with self-love, why did you thus forsake the fountain of all perfections?

O wretched spirits, how were you so lavish of your own salvation?

Since Angels thus fell, by internal acts of sin; Hence I learn that every secret thought and desire shall be judged.

O incomprehensible severity of Gods Justice! O what a dread;

dreadful thing 'tis, to fall into the hands of the living God.

Knowing their malice to Mankind, I heartily bewail the loss of souls, daily ensnared by them.

Awake therefore my soul, and claime the assistance of the good Angels.

To my Ayd, blessed host of Heaven, in temptations of pride, against these hellish monsters.

O my Creator, leave not to the rage of the Devil my soul made after thy own Image.

Blessed be thou for ever, that hast left to thy Church the power of Exorcism, to drive away these infernal spirits from possessed bodies.

Glory be to the Father, &c.

*Antem.* Some of the Angels fell through pride, and so became Devils.

2. Etc.

H. Elevation.

*On the Fall of Man:*

*Anthem.* The Devil through Envy tempted, *Adam*, and *Eve* yielded to the Temptation, and disobeyed God's Command.

**T**He Devil was no sooner fallen, but he plots how to ruin *Adam* and *Eve*, and draw them into his own Rebellion.

O detestable Envy at others Happiness ; how many faults do'st thou cause in this world.

Deliver me O Lord, from being tainted with that Sin, to repine at others prosperity.

Goaded on with the sting of Envy at *Adam's* happiness, in the body of a Serpent he sets upon *Eve*, with these lying words concerning the forbidden fruit.

*Yours*

You shall not dye; but in the day you eat thereof, your Eyes shall be opened, and you shall be like Gods, knowing Good and Evil.

O Imposture! O Impudence! away, away Satan: Thy Discourses are meer Baits to poyson us all in Eve.

Eve observing the beauty of the Forbidden Fruit, took, and eat thereof; and prevailed with Adam to eat of the same.

O poysonous morcel, O sad misfortune, O fickleness of man's mind; for thus Adam and Eve yield to Satan's temptation.

Adam falls in earthly Paradise, who, O God, should trust to the Holiness of the place?

The wisest of men fall into the snares of a woman! who then will not mistrust their dangerous allurements?

Tis

Tis but a light discourse at first, without any ill intention: but proves at last infidelity, pride, gluttony, disobedience, and ingratitude.

O how many faults and sins together! How many Serpents twisted in one.

O my soul, let us learn from Eves misfortune, to prevent our own: let us speedily shun the least faults.

Never let us go about to justify our offences (as our first Parents did) by impertinent excuses.

Let us not lay the fault on others, but rather cry out: Lord have mercy upon me, heal my soul, for I have sinned against thee.

I will have recourse to thee, O thou most merciful Lord, who wilt not the death of sinners, but that they do penance.  
Glory

Glory be to the Father, &c.  
*Anthem.* The Devil through  
 envy tempted, *Adam*, and *Eve*  
 yielded to the temptation, and  
 disobeyed God's command.

### III. Elevation.

*On the sad effects of Adams fall.*

*Anthem.* Original sin, blind-  
 ness in the understanding, and  
 malice in the will, are the ef-  
 fects of the fall.

**C**ONSIDER, O my soul, that  
 the punishment of Man,  
 was of the same date with his  
 sin.

First, O Lord, I tremble when  
 I consider the three Curses,  
 which thy dreadful voyce did  
 pronounce against *Adam*, *Eve*,  
 and the Serpent.

I will fear to be an earthly  
 worm, lest I become a prey for  
 the Serpent to devour, he be-  
 ing condemned to eat Earth.



I will learn from the punishment of *Eve*, that the entry to sensual delights is sweet, but the issue thereof is bitter.

If in my Calling and Condition, I labour sometimes in vain, I will bear it patiently: Remembring that I am a child of *Adam*, to whom such penance was enjoined.

O Lord I am amazed, when I consider how *Adams* soul was filled with a tripple concupiscence of the flesh, pride, and curiosity.

And thus to repair the loss of God, in whom they found all delight and content.

Lord, I find all the faculties of my soul corrupted since *Adam's* fall, by original sin.

My understanding is filled with darkness, and ignorance; error,

error, folly, and madness, is natural to it, ever since the fall.

But, O me! my wretched Will is yet in a worse condition: It is wholly bent to evil and rebellion against God's Laws:

And because the Will of our first Parents did affect Independence, by a just punishment, we are become slaves to our own raging passions.

As for my body, O my Creator, it is become as it were a meer Hospital of all sort of Diseases.

My body, by sin, is become a prey to all Diseases, I say, from the torturing stone, to the dying consumption.

But, O my God, if the maladies are vexatious, the remedies are as bad, and sometimes  
rse.

*Munday Evening.*

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O deplorable change! O justice of God! Christ is the only hope of Man, in this sad condition.

Glory be to the Father, &c.

*Anthem.* The effects of Original sin, are, Concupiscence, blindness in the understanding, and malice in the will.

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**F** **Tuesday**

## Tuesday Office.

*Of Man's Redemption by Christ.*

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### Morning Office.

*Of Christ's Mediatorship.*

#### I. Elevation.

*On Christ's Person.*

*Antbem.* Christs Person is the Union of the two Natures, Divine and Human, wrought at his Conception.

**W**Hen Man lay half dead in the wounds of his sin, and no imaginable hope left to recover him.

Behold the Eternal Wisdom finds

finds a strange expedient, infinitely transcending our utmost wishes.

The Son, the second Person of the Trinity, of his own free will, offers himself to come down amongst Men, to cloth himself with our Flesh, and dye to redeem us,

O uncreated Wisdom! what returns shall I make, for this instance of thy exceeding love.

Wonder, O my soul, at this admirable contrivance; how exactly fitted to the great work of Man's Redemption.

Had he been less than God, he could not have been Saviour of our Souls, because none less than a God can do it.

Had he been other then Man, he could not have suffered nor dyed for our sins, which the Godhead could not do.

Had he been only God, we could not have sanctified God in the same nature, whereby we had sinned, and he was offended.

Had he been only Man, the satisfaction of our sins could not have been infinitely meritorious, to satisfy God's infinite wrath.

Had he been only God, he could not have sanctified us in our own nature, which was corrupted by *Adam*, and must be restored by Christ.

Had he been only Man, he could not have conquered nor overcome, neither Satan, nor Hell, Death, nor Damnation.

O Saviour Jesu, both these thou art in thy Person, be thou both God and Man, that we may adore thy Divinity, and follow the pattern of thy humane nature.

Blessed

Blessed be the mercy of our God, whose admirable Counsel has found such means to save us.

*O depth of the Riches, of the Wisdom, and of the knowledge of God! how incomprehensible are his proceedings, in his Sons Incarnation!*

What wit of Angels or other than that of God, could have ever thought upon, or invented such a remedy?

Horrible must needs be the malice of sin, for the which there was no just remedy, unless God take upon him humane nature.

This therefore in thee, O Word incarnate, that we put all our hope: By thee we pay, our debts, for which we were engaged to eternal death.

O Jesu Man-God, God and  
F 3 Man,

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Man, O let thy adorable Redemption, be effectually applied to me.

Glory be to the Father, &c.  
*Antiphon.* Christs Incarnation is the Union of the two Natures, Humane and Divine, at his Conception.

II. Elevation.

*On the Blessed Mother of Jesus.*

*Antiphon.* Mary was so the Mother of Christ, that when she bore him, she was a most pure Virgin.

**L**ET us praise, O my soul, and honour the power of God, who hath done wonderful things for Adam's posterity. O Thou great and August Princess of Heaven, O Mother of Grace, how worthy art thou of honour and veneration.

O thou the wonder of the world,



world, and the astonishment of Heaven. O Spring Garden of delights, how many blessings did shower upon thee, at once.

I thank thee, O singular Virgin, for giving thy consent to the Angels Embassy, when thou sayest: *Behold the Handmaid of our Lord.*

O incomparable *Handmaid*, who was instrumental to God in the work, the greatest of all works.

Most worthy *Handmaid* of our Lord, thou therefore shalt be my Princess, Queen, and Lady.

Thanks also be to thee, thou Angle of Peace, thou illustrious Embassador, for thy fidelity in the management of this important Commission.

But, O thou the Mother of God,

God, if the Angels bow before thy greatness, how low should wretched sinners stoop to thee.

O Queen Mother of Heaven and Earth, what thanks, what praises shall we render to thee?

As many grains of sand, as there are in the Sea, as many Stars as there are in Heaven, so often from my heart, I bow to thee.

O most worthy Mother of God, Queen of Heaven, sweet Lady Virgin Mary, I bow to thee in the Union of thy Son, and all that love thee.

I give my self to thee, in honour of that donation where by the *Word*, gave up himself to thee, as thy Son.

I honour, and singularly reverence thy Divine Maternity,  
and

and the Sovereignty which this Title gives thee over all created things.

As Mother therefore of Jesus, I trust in thee; I know thou wilt not forsake me, who therefore would not hope in thee, thou Mother of mercy.

O sacred Mother, in that quality, take over me to day a special power, as a thing that belongs to thee, by right of Motherhood.

How happy I shall be under such subjection! O my soul, what honour to have such a Mother!

Blessed therefore be the Brother by which *Mary* is our Mother: and blessed be the Mother by which Christ is our Brother.

O blessed therefore be the Virginity of the Virgin, which  
is

58 *Tuesday Morning.*

is rewarded with such fruitfulness.

Praise this Mother, O ye Cherubins, Seraphins, and Angels, since she may also, in some sort, be called the *Mother of Angels.*

O divine Mother, the first after God, blessed be his Power who made thee an Ocean of riches and happiness.

Glory be to the Father, &c.

*Anthem.* The Virgin Mother conceived Jesus, not by the operation of Man, but by the power of the Holy Ghost.

III. Elevation.

*On Christ's Office; of Mediator and Redeemer.*

*Anthem.* Christ Jesus came into the world, to save sinners, of whom I am the chief.

**I** Honour, love and cherish thee, O divine Jesu, because thou

thou art my Redeemer, and  
hast rescued me from the pow-  
er of Satan.

Detestable sin, I abhor thee,  
for enslaving our souls to the  
Prince of darkness, that cruel  
Tyrant.

Welcome, O thou great Me-  
diator of Mankind, welcome,  
to reconcile us, and make our  
peace with God.

For between Parties so disa-  
greeing God, offended, and  
Man the offender, what agree-  
ment could be hoped for, with-  
out thee.

O most loving Mediatour,  
no fondness of a Mother was  
ever comparable to thine.

Thou willingly didst stand  
between God's wrath incensed,  
and sinful Man, and receivest,  
upon thee, the strokes of his  
Justice.

O Jesu, that I could but mediate also, between thee and sinners, and seconding thy designs, reconcile them to thee.

Give me, I beseech thee a fervent, yet discreet zeal, and other necessary qualifications, for so good an employment.

O Redeemer of Mankind, is it then possible the Earth can bear such wretches, who knowing thy mercies, honour thee not!

How were I become a slave under the most bloudest Tyrants who had abused me beyond all expression.

But a merciful Prince knowing my misery, Redeems me, and for Ransome engageth his own Person.

O should not I value this magnificent Prince? whose goodness and kindness I cannot repay.

Should

Should not I seek his gracious presence, & casting my self prostrate at his feet, offer him my service, my thanks, and my life.

Doubtless I ought to do this and much more, unless I will turn an ungrateful wretch.

What thanks, my soul, shall we make to Jesu, who gave his life to save us from our sins?

Let us then thankfully, with David say. *I'll sing for ever the miracles of our Lord.*

O great deliverer from my Ghostly foes, I praise, admire, and thy wisdom adore.

In this blest sight of benefits to Man, I now declare my self thy slave for ever.

O happy they who redeemed by thee, serve thee in the manner most pleasing to thy will.

O may it bee my daily food

G

and

and joy, only to think on my Redeemer Christ.

Hail Cross, blest Tree, whose happy bows did bare the worlds deliverer, honoured mayst thou be.

O powerful Jesu, I acknowledge thee, my only Saviour, Lord, and Redeemer, and thus adore, and offer my self to thee.

Glory be to the Father, &c.

*Antiphona.* There is one Mediator between God and Man, the Man Jesus Christ.

Even.



**Evening-Office**

**F O R**

**T U E S D A Y.**

*On Christ's Function.*

**I Elevation.**

*On Christ's Quality of Preacher, by  
his whole Life.*

**Antiphon.** Christ's quality of  
Preacher, is a Function, where-  
by he teacheth ignorant proud  
Man, the ways of Salvation.

**E**Ternal Word of the Eter-  
nal Father, sent to declare  
the happy tydings of the Gol-  
pel: we acknowledge thee to  
be the only Doctor and Master.  
*Jesus.*

64 Tuesday Evening:

Welcome, O thou divine  
Embassadour, that most holy  
Doctrine is more sweet to my  
heart, than the honey, or the  
honey-combs.

Speak therefore, O Lord, for thy  
servant heareth, as thy Father  
chargeth us, saying, *This is my  
beloved Son, hear ye him.*

Speak, thou, O Lord, who  
inspiredst the Prophets, speak  
thou alone, instead of them all.

For thou canst fully and per-  
fectly speak without them, but  
they can do nothing without  
thee.

They tell us mysteries and  
words, but thou it is that en-  
lightens the understanding and  
explains the mysteries.

They declare indeed thy pre-  
cepts and commands, but thou  
it is, who gives us Grace to keep  
them.

Speak

Speak therefore to my heart  
O my Lord and beloved Master,  
for thou art the truth that  
can neither mistake nor lye.

Thou art the way in which  
I cannot stray; thou art the  
Life in which I cannot meet  
with eternal Death.

I am more than convinced  
of thy sacred words, which  
thou hast confirmed by sundry  
Miracles.

O what honour to Christi-  
ans to be taught by the Son of  
God, which is far more than  
to have a Seraphin for Doctor.

O Jesu, Preaching I adore  
thee. But suffer not that I lose  
so much as a word of thy ra-  
vishing Sermons.

Speak to me therefore, O  
Lord, in such a manner, that  
I may hear thee.

For notwithstanding my na-  
tural

rural corruption, so strongly bent to sensual pleasures, to pride and vanity, and that my ears refuse to hear thy words.

And though I want strength to perform what thou sayst; yet canst thou open my ears, and give me grace to perform thy will.

Enlighten therefore my understanding, kindle in my heart the fire of thy love, that I may know God, and love my Redeemer Jesu.

Make the seed of thy divine word shute forth in my heart, and give me a great thirst for thy Law and Doctrine.

I thank thee, O Jesu, that these wonders being hid to the wise and great ones of this world, thou hast revealed them to the humble.

O Jesu, I adore all thy instructions

Instructions on Earth ; O the noble Divinity of thy Doctrine ! what need we more ?

O Jesu, give to thy Church true Preachers, whose words are powerful, not to get applause, but to stir up their hearers to sighs, and to a pen-sive temper.

O my God I blush, when I compare my life to thy Doctrine ; but I tremble when I compare it to the living Sermon of thy actions.

Convert me, O God, since I am so far from those practical Instructions of thy profound humility ; and thy extream poverty.

Glory be to the Father, and to the Son, &c.

*Antbem.* This is my beloved Son, in whom I am well, pleased ; hear ye him.

2. Ele.

## II. Elevation.

*On Christ's Quality of Priest, at his Passion.*

*Ambem.* Christs quality of Priest is his Function of Redeemer, by which he offered himself a Sacrifice for the sins of the world.

**I** Adore and own thee, O my God and Lord Jesus Christ, to be the anoynted High-Priest of the New-Testament.

I know that thou art entered as High-Priest, into the Sanctuary of the sacred bosom of thy Father, and continually offerest thy wounds, as Sacrifices for our reconciliation.

I know there is there no other Temple but God; no other Altar but thy sacred Person; no other fire to consume the Holocaust, but thy Holy Spirit.

I wholly submit my self to thee, though it were to be Sacrificed like another *Isaac*.

O Prince of Pastors, O Jesu, I heartily recommend to thee my only soul, as one of thy little Sheep: 'tis thine, as having bought it with thy blood.

Govern it, preserve it, guide it by the right ways; defend it from the assaults of the infernal wolf, and feed it in thy heavenly pastures.

Give me not only a true and lively Faith, but a stedfast Hope also in thee, my Redeemer and High-Priest.

That I may not only cry with many, *Lord, Lord*, but following thy steps, I may perform the will of thy Father.

O Eternal Priest, according to the Order of *Melchizedeck* feed me not with Bread and Wine,

Wine, as the same *Melchizedek* gave to *Abraham*.

But feed me with thy most sacred Body and Blood, which thou gavest up to death for my sins, give me that heavenly food, now, and for ever.

O Saviour and Redeemer, praise and thank thee for this by thy Cross, thou hast redeemed me and all the world.

How precious and powerful was the Sacrifice which thou didst offer for us, on the Altar of the Cross!

Sathan had seduced and overcome mankind by wood, and by another wood thou hast overcome him, and purchased for us eternal Bliss.

O powerful sign! O wonderful mystery, O blessed and choice Tree, in which hangs the fruit of Life.



O my sweet Jesu, what  
pains and torments didst thou  
suffer, when thy hands and  
feet were bore through with  
nails, to fasten them on the  
Cross.

Open to me, I beseech thee  
thy sacred wounds, that I may  
hide my self therein with my  
sins, and be cleansed and un-  
loaded of them.

Crucify within me my flesh-  
ly sensualities, and make me  
share my Cross with joy and  
patience.

O Lord Jesu, true mirrour of  
Patience, by thy sweet of blood,  
by thy dreadful Agony in the  
Garden, by that unspeakable  
sadness that oppress thy heart.

Assist me, I beseech thee, at  
my last hour, that overcoming  
the fears of death, I go out of  
this

this world in peace, like to the good old *S. Simeon*.

Glory be to the Father, &c.

*Anthem.* Christ's Quality of Priest is his Function of Redeemer, by which he made atonement, for the sins of the world.

### III. Elevation.

*On Christ's Quality of King at his Resurrection and Ascension.*

*Anthem.* Christ's Quality of King, is whereby he governs his Church purchased by Redemption, preserves and assists it by his powerful, efficacious, and victorious Grace.

**T**Hanks to thee, O thou Saviour of the world, now become King both of Heaven and Earth, having fully completed the work of our Redemption.

O King of Glory, Lord of Powers, I rejoyce at thy so glorious a Triumph, after the pangs of such a shameful death.

O Triumphant and most glorious King, make me partake of thy Passion, that I may rise and ascend with thee to Heaven.

Most heavenly King, that now sits at the right hand of thy Father, in glory, draw my heart to thee, and there fasten it with thy powerful grace.

Noble Jesu, who hast so generously forsaken all temporal Principalities, make us so reverence thy greatness, that we may follow thy poverty and humility.

I rejoyce in the excellency of Christ's Royal Dignity. I am transported with blis in Jesu, my God.

H

Blessed

Blessed be thou, O eternal Father, for having anointed him King of Kings, with such prerogatives above them all.

*Vivat Rex* King Jesus for ever, in his supream greatness; and let all created things be subject to his sweet Dominion.

O immortal King! what love and respect dost not thou deserve? woe therefore to those negligent souls that will do nothing generous for thy sake.

2. My Powerful Protector, Lord and King, to thee I run for assistance and protection; help me therefore with thy powerful grace, so necessary to work my salvation.

I stand in great need of this grace, and of a powerful grace, to overcome the corruption of my nature, always bent to evil.

Blessed

H

O

O my Protector, I delight  
in thy Law, according to my  
inward man, knowing it to be  
most just and holy.

But at the same time I am  
under the Law of sin, accor-  
ding to the flesh; so that, tho'  
I will the good, yet I find not  
in my self the means to per-  
form it.

Hence it is, that I often pur-  
pose to do good; but for want  
of thy powerful grace, to help  
my weakness, I faint at the least  
difficulty I meet with.

O thy Grace, my King, thy  
Grace! how necessary it is to  
me, to begin the good, to go  
forward in, and to finish it per-  
fectly.

I can do nothing without it;  
O therefore let thy victorious  
grace prevent me, follow me  
always, and make me set my  
self to good.

H 2 We

We praise thee therefore, O  
 Jesu, our King; we own thee  
 for our Preacher, Priest, Sovereign  
 Lord, and Redeemer.

We humble our selves in  
 the presence of thy Divine Ma-  
 jesty: we beg thy grace and  
 glory, that we may serve thee  
 for ever.

Glory be to the Father, &c.

*Antiphon.* Christ's Quality of  
 King, is whereby he governs  
 his Church purchased by his  
 Blood, and assists it with the  
 princely gift, of his victorious  
 Grace.

Wed-

# Wednesday Office.

*Of the Church, where Man is  
Sanctify'd by the Holy Ghost.*

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## Morning Office.

*On the Nature of the Church:*

Introduction: { *Our Father,  
Hail Mary,  
I believe in God,*

## I. Elevation.

*On the Holy Ghosts Office of  
Sanctifier,*

*Anthem. Man's Sanctification  
is a work of the Holy Ghost,  
by applying the Merits of  
Christ.*

*O My soul, if thou didst know  
the gift of God! He sends thee*

**18** *Wednesdai Morning.*

thee his Holy Spirit; what returns of thanks wilt thou make?

*O God, thy friends are exceedingly honoured! what favour and honour to a soul, that God the Father and the Son should send into it, their Holy Spirit!*

*Welcome therefore, O God, thou Sanctifying Spirit, who didst descend on Whitsunday, on the Apostles, under the form of fiery tongues.*

*Kindle in my heart the fire of thy love, for without thee, my heart is but ice to all heavenly things.*

*O Father of Light, who art the true spring of all gifts and grace, grant me that of prayer, for I know not how to pray as I ought.*

*Ask by thy unspeakable grace, for what is necessary to thy divine*



vine honour, and for the salvation of my soul.

Create in me a clean heart, and renew the spirit of Justice in my bowels; for without thy grace I am a spectacle of horror in thy sight.

Without thee I cannot so much as frame a good thought, much less perform it: and I heartily thank thee, for this knowledge of my weakness.

My salvation and damnation are in thy hands: thou doest me right, and if thou favest me, it's meerly from thy mercy and goodness.

I am at thy disposal, as the clay in the potters hand; make of me a vessel to thy honour and glory.

Do it I humbly beseech thee, not upon the score of my own merits, but through thy infinite

80 *Wednesday Morning.*

nise mercy, and the merits of my Saviour Christ.

O light and warmth of hearts, O author of chaste Counsels, O I adore thee, I praise thee, I bless and glorify thee.

O comforter of the afflicted, drive away the clouds of internal tediousness.

O spirit of truth enlighten my understanding, and deliver me from error and ignorance, O gift above all gifts, enrich me with vertues.

O fountain of living water, wash away my sins, and quench the flames of my unruly concupiscence.

O thou enlivener of souls, quicken my heart with that good spirit, which Jesus promised unto us.

Make me find that thou art full

*Wednesday Morning.* 81

of all of sweetness: but of a  
of sweetness beyond that of honey,  
of the soul that desireth thee.

Glory be to the Father, &c.

*Anthem.* Man's Sanctification  
is a work of the Holy Ghost,  
by applying the merits of  
Christ.

II. Elevation.

*On the Church.*

*Anthem.* The Church is the  
Congregation of all that profess  
the faith and Doctrine of Christ,  
under the Government of the  
Pope his Vicar.

**A**LL glory be to the Holy  
Ghost, who hath called  
and incorporated us in the mi-  
stic Body of the Catholick  
Church.

All Hail, O thou sacred Spouse  
of the living God: Hail thou  
Pillar and Foundation of Truth.

Thou holy Mother of all  
the

82 *Wednesday Morning*

the faithful, O City of God, glorious things are said of thee.

Thou art that City placed on a Mountain, the true Noe's Ark, out of which there is no salvation.

Hear, O my soul, I'll tell thee now, what glorious things are said of her.

The Church is styled the Kingdom of Christ, and that by Truth it self; yea, the Kingdom of Heaven.

Christ, O my soul, calls it his Dove, his Beloved, his perfect one, his only one.

O thou chaste Virgin, I rejoyce exceedingly; for that thou art Christ's Vineyard, his Harvest, and his House.

O holy Mother Church, thou art I say, the House of God: the Temple and the City of God.

He

Her saving Bosom, my soul,  
is Mount *Sion*, the Mount of our  
Lord, the holy Mountain.

This, for its light, is that  
*Candle* on a Candlestick, fair as  
the Moon, choice as the Sun;  
may, the woman cloathed with  
the Sun.

This, for the means and  
marks it hath, is so holy and  
direct *a way*, that even fools  
shall not err therein.

This, for its Ability to con-  
fute and conquer Heresies, is an  
*Army* set in Battle Aray.

This, for its infallibility, is a  
*Rock*; on which the wise man  
built, and against which **Hell**  
shall never prevail.

For which, O may thy Name  
be ever glorified, O glorious  
Bridegroom of thy Church.

And since thou art a Lord,  
strong and powerful, scatter  
those

82 *Wednesday Morning*

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built, and against which Hell  
shall never prevail.

For which, O may thy Name  
be ever glorified, O glorious  
Bridegroom of thy Church.

And since thou art a Lord,  
strong and powerful, scatter  
those

84 *Wednesday Morning.*

those Nations which make Wars against thy Church.

Or rather, O thou good Shepherd, gather together these dispersed if not lost sheep, and bring them back into the fold of thy Church.

For the Church being founded for the salvation of Mankind; all that are not in it must needs perish.

The Sheep which remain not in this fold, will be devoured by the hellish wolves.

O my soul, thou shalt not have God for thy Father, if thou wilt not have the Church for thy Mother.

Studdy therefore the manner of thy salvation, in the School of the Catholick Church, where the Holy Ghost presides as chief professor.

Lord, make me ever hear  
the



the voice of thy Church, and believe whatsoever she decideth in matters of Faith and Morals.

O noble Inhabitants of the Triumphant Church above, help us here on Earth in this Militant condition.

Glory be to the Father, &c.  
*Antiph.* The Church is a Congregation of the Faithful, who acknowledge the Popes Supremacy in spiritual matters.

### III. Elevation

*On the Marks of the Church.*

*Antiph.* I believe in One Holy, Catholick and Apostolick Church.

One.

Now, then my soul, that the true Church of Christ is but One, One God, One Faith, One Baptism, ONE BODY, One Spirit.

O Blessed Unity in all things  
I belonging

86 *Wednesday Morning.*

belonging to Religion, to Faith and Morals, which is in the Catholick Church.

O sweet harmony ! made by such Unity, in so great a variety of Religious matters.

Nothing out of tune, no discords, nothing harsh, but all parts conspire to make up perfect Concord.

O true Church Musick indeed ! O sweet discant, run up on the *Basis and Ground of the Apostles and Prophets.*

We acknowledge, sweet Saviour, that thy amorous Prayer to thy heavenly Father, for thy Churches Unity, was truly heard, and fulfilled.

O how pleasant a thing it is ! for Brethren to dwell together in Unity.

Holy.

Holiness becomes thy House, O Lord,

Lord, unto the length of days, as  
a mark of Christ's true Church.

Heavenly Father, since thou  
bid'st us *be Holy*, because thou  
art *Holy*; grant what thou  
commandest, and command  
what thou wilt.

My heart is ready, O God,  
my heart is ready: remove but  
from me the obstacles to my  
sanctification.

Free me, I beseech thee, from  
the enemies of my Conversion,  
*that I may serve thee in holiness  
and justice all the days of my life.*

God is our Father, the Church  
our Mother, and both are ho-  
ly: O therefore let us be holy  
Children.

O holy Mother Church, I  
steadfastly believe thou art ho-  
ly; because thou art the sacred  
Spouse of the holy of holies, of  
the author of all holiness.

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Because, O sacred Mother, thy Doctrine is holy: and thou hast brought up an infinite number of great Saints.

Finally because thou hast the true Sacrifice of the New Law, and great number of Sacraments, those springs of holiness.

Holy, Holy, Holy, Lord God of Sabbaoth, in thy Spouse the Church: the Heavens and Earth are full of her glory. *Hosanna* to the highest.

*Catholick.*

The very name of *Catholick*, O God, holds me with thy great servant St. *Austin*, in the Church: Christian is my name, and *Catholick* my surname.

I embrace from my heart this word *Catholick*, which signifies *Universal*, in time, persons, and place.

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I therefore believe the true  
Catholick Church, which except  
I be of, I can be of none.

O that by my zeal for the  
Conversion of others, I could  
yet make it more universal.

Lord, though none but the  
Jews were thy People of old;  
yet now through thy mercy,  
the partition wall is broken  
down.

Now is thy Church, (by the  
splendor of its Faith) spread  
from the Sun-rising to its going  
down.

For thou hast redeemed us,  
O Christ, with thy blood, out of  
every Tribe, Language, People,  
and Nation.

Grant, good Lord, abundant  
showers of thy grace; that the  
Aliens from thy Church, may  
become members thereof.

Apostolick.

O thou chief Priest and Pa-

I 3

stour

90 *Wednesday Morning.*

stour Christ, whom God anointed with the oyl of gladness above thy fellows ; be thou ever blessed for sending them.

All glory be to thee, thou Sovereign Bishop, for the uninterrupted and Apostolical Succession of Pastors in thy Church.

Be thou ever praised for giving that eternal Priesthood, according to the Order of *Melchizedek* to them.

Silence, I beseech thee all false and lying Prophets, who say: *The Lord saith, and our Lord hath not sent them.*

Send Labourers into thy Vineyard, and make the Fruit of their labours many and great to thy glory.

Glory be to the Father, &c.

*Antiphon.* I believe One, Holy, Catholick, and Apostolick Church.

Even.

# Evening-Office

## FOR

# WEDNESDAY.

*On the Power of the Church.*

---

### I. Elevation.

*On the Church Laws.*

*Anthem.* Ecclesiastical Laws, are Statutes Enacted for the Government of the Faithful, which bind in Conscience, and under pain of Damnation.

Since the Law, O my soul, is a just decree of the Ecclesiastical Superiours, for the common good, it is worthy of our reverence and veneration.

Let

Let us therefore pray for all Bishops and Prelates, that God would be pleased to give them grace to prescribe just and due Laws.

I acknowledge, O thou Sovereign Law-giver, the need we stand in, to be governed by mens Laws, as well as by thine.

Knowing, O Lord, my manifold infirmities, and the power of the Laws, I wonder not to be subject to them.

I accept therefore, my God, the condition of my subjection, both to thy sacred Laws, and to those of men, whom thou hast call'd to govern me.

I will say with St. Paul. Let every Soul be subject to Superior Powers, sent for the reward of the good, and punishment of the wicked.

O I heartily wish that all Mankind understood this great Truth;



Truth; peace would reign in the Church, and Justice Triumph.

O God, I abhor those breakers of Church Laws, and hunters after needless Dispensations.

The Ecclesiastical Laws are my comfort and good, I humbly submit to their charge and command. I will obey them, to my very last breath.

I will look upon the Pastors of the Church, as God's Lieutenants here on Earth.

Proud resisting against the Bishop's just Laws, is an affront to thee, O God, who sayest: *They have not slighted thee, but me.* Also,

Wherefore I will learn to submit to the Church, respecting its Statutes, Decrees, and Precepts.

Look they therefore, let them

94 *Wednesday Evening.*

them look, who mind not to keep the sacred Lenten Fast, and brake for a trifle other Orders of the Church.

Wonderful, O Lord, is thy Providence in the Government of men, to guide them by lawful Superiors to blis and salvation.

For thou art so good a God, that as thou sufferest us not to be tempted above our strength, so neither do'st thou permit us to be overburthened with Laws.

O Jesu Pattern of Obedience, who did'st voluntarily submit thy self to thy holy Mother, gra me the Spirit of submission to our Mother the Church.

Let me not seek other wisdom, other instructions, but her Orders and Commands.

Make

Make me look upon thee in the Person of my Pastors, and think I hear the words of Life in what they say.

That never reprovng what they approve, nor ever approving what they reprove, I submit my self to thee, in submitting to them.

Glory be to the Father, &c.

*Anthem.* Give to Cesar what belongs to Cesar, and to God what belongs to God.

**H.** Elevation.

*On the Power of Excommunication in the Church.*

*Anthem.* Excommunication is an Ecclesiastical Punishment, whereby men are cut off from the Communion of the Church, for some notorious and wilful sin.

**T**Remble, O my Soul, tremble at the very Name of

96 *Wednesday Evening.*

Excommunication of *Anasbena Maranatha.*

O Lord! what is Excommunication, but a delivering up to Satan, but to be Cursed of the Church.

But a Curse of such a black eye, that tho' the Church on Good-Friday prays for *Jews* and *Idolaters*, yet prays not for Excommunicated Souls.

If the Curse of the Mother ruins the foundations of a Family, how much more the Curse of so spiritual, wise, and holy Mother, as the Church.

Tremble therefore, my Soul, because this spiritual Curse of thy Mother, is an Evil far greater than thou can think.

The very irrational Creatures fear it, tho' not properly Excommunication, but a Curse cast upon them.

Remem-

Remember the *Fig-Tree*, which was no sooner Cursed, but immediately withred and grew drye.

Fear, I say, fear, this spiritual flaming sword, by which thou may'st be cut off from the body of the Church.

Thus by an Angel, holding a fiery sword, God turn'd out *Adam* from earthly Paradise.

Thus murdering *Cain* was from God's sight expell'd, and bid to hide himself from his bright face.

Thus *Moses* Sister Struck with Leprosie, was from God's People forced to absent.

Thus the great *Ambrose* cut off from the Church, the murdering Emperor *Theodosius*.

He would not give to Dogs those sacred things, nor throw to Swine the Pearls of Holy Church.

K O

98 *Wednesday Evening.*

O dreadful Power! O violent Remedy! yet needful in thy Church, O God, to stop the infection of some raging Sin.

'Tis with grief our Mother takes in hand this cutting Sword, not to connive at Crimes.

'Tis not Revenge she seeks, nor loss of Souls, but always their Conversion and their Good.

That, publick shame and horror of their Crime, may bring them to Repent, and back again.

Thus did Sr. Peter the stubborn Incest stop, by giving up to Satan the man's flesh, meely to save his Soul in the last day.

O Lord make us dread this Spiritual Power; and from all Censures, Suspension, and Interdict,

Wednesday Evening. 99

terdict, we beseech thee preserve us.

Glory be to the Father, &c.

*Anthem.* Censures are Ecclesiastical Punishments for Crimes against Faith or Morals, whereby we are parted from the Communion of the Faithful.

III. Elevation.

*On the Power of Indulgences.*

*Anthem.* Indulgence is a Favour which the Church grants to penitent Souls, by remitting the Punishments due to their Sins, for which they have not made full satisfaction.

O Most merciful God, and heavenly Father, who forgiving King David his sins, didst nevertheless afflict him with temporal Punishments.

Thou seest me layden with very great debts, tho' I hope,  
K 2 through

100 *Wednesday Evening.*

through thy mercy I am absolved in the Sacrament from the pains of Hell.

Yet I greatly fear, that for want of true Contrition, I am still indebted to thy Justice for temporal punishments.

But, O Lord, consider I beseech thee, the infinite satisfaction of thy Son Jesus, which are apply'd to me by thy holy Church.

Accept therefore, O Lord, his pains and sufferings; for all (poor I can do) cannot discharge me from my debts to thee.

Discharge me therefore in consideration of him; and make me partaker of the unvaluable Treasure of thy Church.

O my God, I cannot but admire the multitude of helps in thy Church for Salvation.

O



Wednesday Evening. 101

O unspeakable goodness of Jesu!  
I praise thee for them.

As Heaven is more beautiful  
in the different sizes of the stars,  
so is thy Church by the variety  
of her spiritual gifts.

O, I will have a particular  
Devotion to the Communion of  
Saints, since I am partaker of  
their painful satisfactions.

Preserve notwithstanding, O  
my God, a sincere desire in my  
heart, to bring forth worthy  
fruits of Penance.

Let not the abundance of thy  
Mercies nor Indulgencies, O  
most magnificent Lord, make  
us more slack, and cold in good  
works.

That were to turn this blessing  
into a Curse, and to contract  
more debts instead of  
paying them.

Lord make me look upon  
K 3 this

this Grace as a help to supply my weakness, and not as a dispensation from doing Penance.

*O Jesu*, I acknowledge thy unspeakable love for enriching thy Church with this unexhausted Table Treasure of thy merits.

Glory be to the Father, &c.

*Anthem.* Indulgence is a favour to penitent Souls, by remitting the punishment due to their sins.

K 3

# Thursday Office.

## *Of the Sacraments.*

---

Introduction. { *Our Father,*  
                           { *Hail Mary,*  
                           { *I believe in God,*

### I. Elevation.

*On the Sacraments in common.*

*Anthem.* The Sacraments are seven visible signs of invisible Grace, ordained by Christ, for our Sanctification.

O Jesu! Blessed be for ever thy design in the Institution of these Sacraments: This goodness is evident in these sensible signs of thy love.

Thy

104 *Thursday Morning.*

Thy powerful words are no sooner joynt to the Elements, assorted with matter and form, but they immediately become Sacraments!

Let us take heed, my soul, that we reverence these sacred tokens, and not prophane them by an unworthy or careless reception.

Let us not make them fruitless to our selves, as if they were but only feigned, and not true signs of God's love.

Let us praise God, for the method which he holds in the Sanctification of Souls, and to raise them to their perfection.

Let us here admire God's infinite goodness, for annexing his Grace to such a number of sacred Ceremonies, for our spiritual good.

O Lord most liberal and mag-

*Thursday Morning.* 155

magnificent in goodness ! what  
care thou dost take of our  
poor wretched souls !

O most magnificent and  
merciful Redeemer, I thank  
thee for these favours, and beg  
yet one more, that I may make  
a profitable use thereof.

I praise thy profuse liberali-  
ty, in the sanctifying grace, the  
sacramental grace, and the cha-  
racter which these Sacraments  
give.

Whence have water, or  
bread, or oyl, such wonderful  
effects ? O how easily, is God's  
precious grace conveyed to our  
souls !

The Sacraments of the old  
Law, were but *weak and poor*  
*Elements* ; in regard of those of  
the new, which are rich and  
powerful vessels of grace.

O Jesu, be thou eternally  
bles-

106 *Thursday Morning.*

blesſed, for imparting ſuch ſig-  
nal favours to thy Spouſe the  
Catholick Church.

O how great is thy good-  
neſs, that the effects of thy Sa-  
craments are not hindered by  
the malice or evil diſpoſition  
of thoſe who adminiſter them.

O, my ſoul, how many ſa-  
cred bleſſings are concealed in  
theſe wonderful Sacraments.  
O the rich mines of ſpiritual  
wealth, which God hath now  
thus imparted to all Nations!

O Lord it's in the Sacraments  
that thou doeſt diſplay the  
riches of thy love towards  
Mankind.

Glory be to the Father, &c.

*Anthem.* The Sacraments are  
ſeven, viſible ſigns of inviſible  
Grace, ordained by Chriſt, for  
our Sanctification.

*Anthem.* Baptiſm is a Sacrament  
me

ment whereby we are freed from original sin, by outward washing, and receiving a new birth.

## II. Elevation.

*On Baptism and Confirmation.*

O Jesu, I belong to thee, by right of Baptism, O may eternally be thine, and live only to serve and honour thee.

How great is Christs liberality to such as enter into his service! an ocean of tears could not bring a more full Remission of sins, than a spoonfull of water!

I thank thee, O my Savior, that I have received so rich a sacrament in my infancy, and even before I so much as thought of thee!

Alas, how many millions of souls are deprived of this blessing. O how much am I bound

108 *Thursday Morning.*

to those who procured me this  
Grace !

O infinite God ! which shall  
I first praise, either the great-  
ness of thy love, or the won-  
ders of this wisdom in this in-  
stitution ?

O I will praise both, and in-  
vite all the wise souls in the  
world to bless thy holy name,  
for this first Sacrament.

Children alas ! for want of  
reason cannot praise thee, and  
few of those in age of discre-  
tion are mindfull of this won-  
derful benefit.

O therefore in the name of  
them all, both great and little,  
I thank and adore thy good-  
ness, for our new Birth in this  
Sacrament.

O never let time race out of  
my memory so great a blef-  
sing bestowed on me, O conti-  
nue



*Thursday Morning.* 10.

grieve still thy favours most merciful Lord.

Lord what had I done to deserve this signal grace, when so many others lye involved in ignorance and perdition.

Grant O Lord, that I keep my Baptismal vows, whereby I did vow to forsake Sathan and his works, O grant that I have no other Master but thee.

2. *Confirmation* being also a Sacrament to preserve, and perfect that of Baptism, I must adore thy Providence, that leavest not thy work imperfect.

O Jesus, thy mercy is great towards thy Children: Thou hast reason to say, that though a Mother forget her Child, thou wilt not forget thine.

Not content to give us the riches of Baptismal Grace in

L

our

our Infancy, thou givest us also the Holy Ghost for Protector in Confirmation.

Great is thy care for mortal men, and earnest is thy desire for their good. Hope therefore, my Son, in his Fatherly Providence.

Pitty those who have not received hitherto the divine effects of this Sacrament. Alas, who can tell the misfortunes of the soul for want thereof.

Some are ashamed to own their Religion, others stagger therein, others fall quite from it, and others are ashamed to do good openly, and easily yeild to all temptations:

Beg of God to open the eyes, both of People and Pastors: and that he give them zeal for this Sacrament, the neglect whereof, is an affront to Christ.  
By

By vertue of this Sacrament we are sufficiently armed against all the powers even of Hell: and alas a word, a noise, a frown, a child frights us.

O great God, is it possible we can abuse so long of the necessity of thy Sacraments, and that we are only strong and confirm'd in evil.

Confirm us, O Lord, with a holy boldness against the vain fears of the world: Confirm us to the combats of death, by the power of thy Sacrament.

Glory be to the Father, &c.

*Anthem.* Confirmation is a Sacrament to preserve, and perfect that of Baptism.

*Anthem.* The Eucharist is first a Sacrifice of the Body and Blood of Christ, to God.

L 2

3. Ele

110 *Thursday Morning.*

III. Elevation.

*On the Eucharist.*

**B**Ewail my soul the blindness of those who would abolish the Sacrifice of Religion, and debar God from the honor he receives thereby.

Are not they worse than the most barbarous Nations, who offer up external Sacrifice to what they think is God.

Thank God, my soul, that thou art in a Religion, wherein there are Alters, as in the days of *St. Paul*.

On which daily is offered to God in a mild and unbloody manner, the adorable Sacrifice of Christ's precious Body and Blood.

Conceive, my soul, great hopes of this Altar, and of this so noble and excellent Sacrifice, where a God is offered to God.  
Re-

Thursday Morning. 111

Rejoyce, that by the infinite worth of this Sacrifice, God receives honour conformable to his greatness.

O my Sovereign glory and wonderful Saviour, what returns can I exchange for thy divine Priesthood, but offer up to thee in Sacrifice my heart and affections.

O my soul, rely on the verue of this Sacrifice, both for thy temporal and spiritual needs.

O Jesu, lover of the Divinity, I would follow thy example; and sacrifice wholly myself to the service and glory of God, in all times and places.

O most noble Jesu, the only hopes of our salvation! O continue for ever to offer up this Holocaust burnt in the fire of thy divine love.

L 3

2: On

2. On the real presence of Christ in the blessed Sacrament, make, O my soul, Acts of a lively faith.

I hold it unquestionable, I stedfastly believe, O Jesu, thou King of Truth, that thou art really and substantially in this August Sacrament.

O eternal Father, when I see the Priest hold the sacred Host in his hand, then do I believe that thy powerful hand presents me with thy Son.

O goodness, O liberality, O sweetness, O love, why cannot I understand nor express thee enough?

O would all Christians pay to Jesus the honor due to him. And that all Christians were struck with fear, of coming unworthily to this Sacrament.

O most worthy and divine Sacra-

Sacrament, filled with Jesus, and enriched with his presence; what blessings may not we find in thee?

O in imitation of this wonderful change of bread into Christ's Body, I desire also to change my old corrupt life, into a new and heavenly one.

O Jesu, how suitable is this mystery to thy greatness, where the material substances of bread and wine, annihilate their being at thy presence.

O most loving Father, I adore and thank thee, for giving us so often thy dear Son, and such blessings with him, in this Sacrament of love.

Was it not enough, O Jesu, to have suffered thirty four years on Earth daily affronts; but will thy love return daily again, where so ill used? O excess of love. O

O wonderful Humility of the Son of God, to hide the brightness of his glory under the form of a bit of bread.

Can I fear retirement and loneliness, when I behold thee imprisoned for my sake, under such mean forms?

O loving Saviour, as if all thy delight and heaven were, to dwell in man's stomach, near his heart, thou doest seek, and come to him in this Sacrament.

O Love, how wonderful are thy inventions! thou comest to our hearts, yet stays but a moment, as if thou camest only to be destroyed.

But, O love, if thou depart from me so soon, what shall I do without thee? what will become of my fainting soul?

O the joys of my heart, the light of my understanding, the



unvaluab<sup>le</sup> riches of heavens  
and the glory of the Church.

O food of Angels, and the  
life of souls, O my God, and  
all things; I cannot be long  
parted from thee, I cannot sub-  
sist without thee.

When wilt thou return, O  
love, come, come again, and  
give thy self to me, and that  
I may give my self a thousand  
times to thee.

Glory be to the Father, &c.

*Anthem.* The Eucharist is al-  
so a Sacrament of the Body and  
Blood of Christ, for the food  
of souls.

Even

Evening-Office  
 F O R  
 T H U R S D A Y.  
 Of Penance.

*Antbem.* Penance is a Sacrament whereby we obtain the remission of Sins committed after Baptism.

---

I. Elevation.

**P**Raise thou, my Soul, thy Lord, for vouchsafing to give thee another Sacrament, to repair thy faults after Baptism.

Sweet Redeemer how wonderful is thy care mildly to reclaim sinfulness, whose ungratefulness

gratefulness deserves nothing but thy Thunderbolts.

O I desire by this pattern to give true signs of reconciliation, to all that have or shall offend me hereafter, without delay, or reproach.

Wonderful is the Power given to Priests, for the Administration of this Sacrament. O what Comfort to a poor Sinner.

If ever we make Shipwreck of our Baptismal Innocence, let us lay hold on this second plank, and save our selves thereby.

O the abundant Redemption of *Iesus*, who would not be enroll'd under the Standard of the Cross. This plank will save us, when we sink under the burthen of our Sins.

O how I lament the blindness of

impotent Sinners, and hardened in their evil courses; who wilfully deprive themselves of so great a benefit.

Repent O my Heart, for thy Errors, having found the Truth: Repent for having lov'd what God loves not.

O holy Penance how great is thy power and strength. O why art not thou more esteemed by men, who know thee so little and practise thee less.

This Sacrament may justly be compared to the Spring, when all the Plants dead in Winter, shoot forth, and become green again.

Incomprehensible Vertue of Penance! that restores to man, all the spiritual Riches, which he had lost by sin.

O cursed Sin, O unfortunate iniquity, O had you never been,

been, that make me lose such goods, and provoke the Anger of my God.

O God most worthy of love, plant in our hearts ardent affections of pure Charity, and that we desire to please thee in all things.

O the vertue of Contrition, give us O God, this water that washeth all spots: and water our hard hearts therewith.

O Father, O Son, O holy Ghost, O most adorable Trinity, pour into my Soul, the true Spirit of Contrition and Love.

Give me the humility and shame of the Publican, in the sight of my Sins.

Stick deep into my heart the sacred dart of love and sorrow, as thou didst pierce the heart of S. Mary Magdalen.

Enliven me with a holy confidence, like the Prodigal, to return to thee, my most merciful Father, and crie *Peccavi.*

Glory be to the Father, &c.

*Anthem.* Penance is a Sacrament whereby we obtain remission of the Sins committed after Baptism.

*Anthem.* Extream Unction is a Sacrament for the Sick to prepare them for a holy death.

## II. Elevation.

### *Of Extream Unction.*

**B**lessed be thou, O dear *Jesu*, for thy love and mercy towards wretched man, whom thou lovest to the very end.

What hath man done to God, to love him so much, that when all forsake him, even the Physicians, then he supplies him with new Favors.

O wonderful Providence of God to Man, in his greatest extremity. How truly these words become thee, saying, *I am with him in tribulation, I will deliver and glorifie him.*

Let us beg of God, my Soul, that as he gave us the first Sacrament at our spiritual Birth, we be not deprived of the last, at our Death.

Alas, I cannot but lament the prejudice which the blind and preposterous love of Relations bring to the Sick, by deferring too late this Sacrament?

O Unbelief! that what was ordain'd to give Life and Health, should be thought the occasion of death.

Lord deliver us from such Counsel, since we can never prepare our selves too well to Death, which is followed with

an Eternity either of Bliss or  
Misery.

O let my Soul dye the death  
of the Just, and let my latter  
end be like to theirs:

Dear Iesus grant us grace to  
receiue this Sacrament at a sea-  
sonable hour, to arm us with  
Constancy against our Ghostly  
Foes.

Grant that we receive it with  
such dispositiōs, that we wholly  
be made partakers of all its  
best effects.

That fully destroying all the  
rests of sin, we make a holy  
end, and pass without hinder-  
ance to that happy life, where  
we shall praise thee for ever.

Glory be to the Father, &c.

*Anthem.* Extream Unction is  
a Sacrament for the Sick, to pre-  
pare them to a holy death.

*Anthem.* Order is a Sacra-  
ment



ment whereby certain men are Consecrated to God, to be Ministers in his Church.

III. Elevation.

*Of Order and Matrimony.*

**T**Hanks therefore immortal be to Christ our Saviour, the Author of this Sacrament, by which he governs his Holy Church.

Happy they who have a holy calling thereunto, and come to this Sacrament with the dispositions required.

O Majestick God! when I consider the divers Orders in thy house, I am transported with joy and admiration!

Let us learn my soul, to reverence these sacred Officers of God, sent to mankind to procure them eternal salvation.

O Jesu, who art the high Priest, grant us spiritually to

imitate their sacred Functions in the Temple of our soul consecrated to thee.

O supream God, let all Angels and Souls glorify thee, for giving to the world the sacred Priesthood, which brings to our souls such blessings.

Wretched they, who by the baseness and corruption of their lives, make contemptible so honorable a Power.

2. Let us also admire Christ's wonderful goodness, who has ennobled *Marriage* in the New Law, to the degree of a great *Sacrament*.

Loe, my soul, how he desires the whole Church to be holy, by ordaining an expresse Sacrament, for married persons.

Learn therefore what an abuse it is, to think, that the only consent of the Parties makes

makes Matrimony, without any more formalities.

How long will the Passion of lust blind the Souls of Christians, to believe such errors, to their souls great prejudice.

Woe to them, who yeilding to their lust, draw upon themselves the curse of Heaven, by a brutish prophanation of sacred things.

O Lord of Sovereign purity give to married persons the grace of conjugal chastity, and a sweet peaceable carriage, to prevent all discord and suspicions.

Grant them zeal and necessary patience, to instruct and bring up their Children in thy fear.

Let not their marriage serve to stock Hell with firebrands; but to encrease the number of  
the

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the Elect, who shall glorify thee for ever.

Grant them the full grace of this Sacrament, to smoothen the great difficulties of a married life, and patience to sweeten the bitterness thereof.

Happy they, who called from these embraces to a State of Virginal chastity, spend all their days, in knowing and loving God with all purity.

Glory be to the Father, &c.

*Anthem.* Matrimony is the Sacrament of an inseperable Alliance between the Husband and Wife, to bring up Children in the fear of God.

Friday

# Friday Office.

*Of the Moral Law.*

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## Morning-Office.

*Of the first Table.*

Introduction. { Our Father,  
Hail Mary,  
I believe in God,

### I. Aspiration.

*On the first Commandment:*

Anthem. *I am the Lord thy God, thou shalt have no other Gods before me: Thou shalt not make to thy self any graven image, to adore it.*

Come now, my soul, let us weigh our own estate in every

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every branch of this Com-  
mandement. Little is said, but  
much is meant.

O my God, here first I see,  
that I am to love thee above  
all things; to esteem and pre-  
fer thee, yea, even above my  
own Salvation.

O my Lord God, here I am  
commanded to fear thee above  
all, and to stand more in awe  
of thee, than of any thing else  
whatsoever.

Here I am commanded not  
to think, that things go either  
by fortune or chance, or any  
thing done, which thou know-  
eth not.

O I acknowledge thee to be  
the guider and governor of all  
things, and therefore I trust in  
thee alone, at all times, and in  
all occasions.

I see that in this precept, I am  
charged

*Friday Morning.* 19

charged to give thee thanks  
for the knowledge of truth, in  
such full manner as is due to  
that benefit.

'Tis but one Law, yet O  
Lord, with wailing woe, I  
speak it, I see my self very  
guilty of several breaches even  
against it.

So that I am ashamed and  
confounded to lift up my eyes  
to thee, my God, in hope of  
any Comfort.

For what pleasure is there  
in a Servant, that being bid to  
do divers things, yet obeyeth  
scarce in one.

Lord, what then shall I say  
for my self? is there any Ser-  
vant so bound to his Master, as  
I am bound to thee?

For have I loved thee as I  
ought? namely, *With all my  
Heart, Soul and Strength,* which  
is

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is the chief thing enjoyned me.

O dear Father, to say I have loved thee as I ought, with all my Soul and Power, Alas I dare not, alas I cannot.

Much more employ'd might I have been, in the meditation of thy Law, than ever I have, I confess it O Lord with grief of heart.

The like might I say of my repining at any Cross or Grief lay'd upon me by thee, as being contrary to that Love I owe to thee.

How frail my Life hath been, and how tickled with the glittering glory of the world; thou searcher of hearts knowest it well.

These, and the like, O Lord, have tainted some times this heart of mine, and therefore I have not loved thee, as I ought.



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O my God, I detest all Self-love, all Atheism, all Heresie, all Luke-warmness, all Pride, and Presumption.

Because thou art a Jealous God, jealous of thy Honour, and of the purity of our Love.

Create in me, O good Lord, a sincere Obedience to all thy Commands, and teach me to examine my Love thereby.

Glory be to the Father, &c.

Anthem. 1. I am the Lord thy God, thou shalt have no other Gods before me. Thou shalt not make to thy Self any Graven Image to Adore it.

II. Elevation.

On the Second Command

Anthem. Thou shalt not take the Name of the Lord thy God in Vain.

Come judge and stay not,  
my Soul, sift thy self and  
N spare

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spare not thy Tryal. Hast thou kept this Commandment from our youth?

How often unreverently in sporting and playing, have we used God's Sacred Name?

If God in justice weigh us in the balance, surely he will see no small guilt touching this Precept.

From Spells and Witchcraft in the Devil's Name, art thou able to say, *I* have as earnestly abhorr'd them as *I* ought?

What vain Vows and Promises have passed from thee, needless to be made perhaps, and fruitless to be kept.

Hast thou not Patten'd often with cold affection, and pray'd without attentive mind? if Affection be good, Attention faileth, and if Attention stand, Affection dyeth.

Hath

Hath there never passed a rash Oath from thee, in all thy Life; but when lawfully called thereunto, before the Magistrate?

Hast thou never sought to keep thy credit with men, by swearing, and loose it with God, by so offending? O cursed credit so gotten.

Mine eyes do see, my heart acknowledgeth, my Conscience cryeth, my faults are great and numerous.

What shall I say of not rebuking others, according to our place, whom we have noted to offend in any of these?

What I say should I speak of this, many other branches remaining? Do we not see already shame in great abundance?

I have sinned, O Lord, I acknowledge my transgressions:

N 2. but

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but I humbly beseech thee forgive me.

O Lord forgive me, and destroy me not, as I deserve; be not angry with me for ever.

Far be it from me, O dread Sovereign, to curse any of thy Creatures, my Neighbour or my self.

To glorifie thy Adorable Name is the great end of my Creation; therefore let it be the greatest business of my whole Life.

Glory be to the Father, &c.

*Anthem. 2. Thou shalt not take the Name of the Lord thy God in vain.*

**III. Elevation.**

*On the Third Commandment.*

*Anthem. 3. Remember thou keep holy the Sabbath day.*

**W**Eigh and duly consider my Soul, that this is

the

the Law of no man, but of God, ordained for these and such like ends.

First, That we should holy consecrate ( as that day ) ourselves to the service of God, by praying, hearing God's word by meditating.

Next, That as the Jews kept the Sabbath in remembrance of the Creation : so we, in memory of Christ's glorious Resurrection.

Lastly, To express some shew of that eternal rest in heaven; which we all so look and long for.

But how often and grievously, O God, have we offended against every one of these?

How often, for instance, have we absented our selves from the Chappel, when we might have been present if we would.

N<sup>o</sup> 3. What

What is this O God, but to  
contemn the Laws of thy  
Spouse the Church, and to  
say : I will none of God's  
Grace.

What is this but to feed the  
Devil's humor, and to do that  
thing which most highly pleas-  
eth him.

Againe, I blush, O Lord, to  
consider how I have offended  
when I was present at the  
Chappel, by negligent and cold  
performance.

Have we, my Soul, never  
come to the great Sacrifice of  
the New Law, but with Re-  
verence, and willing desire.

Have we never come to the  
Sacraments, without that pre-  
paration, which is so strictly  
required?

O my Soul, we have not,  
we know it, and must needs  
con-

confess it, if there be any truth in us.

But for their contraries, we have in most full measure wallowed in them.

How many ungodly gad-dings on this sacred day, to banquets, fairs, drinkings, and weddings!

What day in the week usually do we give so ill example of unmeasurable sloth in bed, as on Sunday!

Lord, I spare to speak, I am ashamed to see, what I fully know against our Souls in this respect.

We drink, we eat, we surfeit, we swear, we play at cards, we walk, we talk idly and vainly, more on this day than any in the week.

But

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But grant, O dear God, that I  
spend this day in works of cha-  
rity and piety : Let it be to me  
a day sacred to heavenly rest.

Glory be to the Father, &c.

Anthem. 3. Remember thou  
keep holy the Sabbath day.

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**Friday**



# Friday Evening

## OFFICE

*On the Second Table.*

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### I. Elevation.

*On the Fourth Command.*

Anthem. 4. Honour thy father and thy mother, that thy days may be long on the Earth.

**S**Tand, O. my Soul, before our Lord, whose piercing Eye discovereth all thy ways: let thy self now in his sight, whilst mercy may be had.

Children in duty subject to our Parents, we either are, or have been: Have we then revered in our hearts, or do we

we now do it, to our natural Parents?

Never have our hearts harboured any light or unworthy thought of them?

Never have we failed in any outward gesture, to shew to the world our inward dutiful regard to them?

Can we say in truth, that we have done fully and willingly to them, what of us could possibly be performed in respect of age, strength, or ability?

O Conscience casting in our Teeth, our failings in these points thou accusest us.

Our boiling hearts, not bearing just reproof, have often, (if we could remember it) repin'd at their authority.

O what should I name, what should I fear to name, the mocking of our Parents?

We

We publish our Parents infirmities, we slight their ignorance, we loath their age. Alas! if God judge us for our obedience, where are we?

How despise we the Counsel of our friends? and cast behind us their experience? Every Son and Daughter will rule wholly their marriage.

For maintenance, which is the third branch of honour, even that also accuseth many a child before God.

Are we Parents? then Lord make us observe, whether our behaviour has been such before our children, as to deserve these duties.

Have our lives been holy, grave, and modest, to hide from their witless heads such faults as we know our selves subject to?

Too

Too apparent, O Lord, in our Lives, is contempt of Magistracy, and publick authority.

Lord, who hast set our most gracious King over us, as our politick Father, grant him a long and happy reign.

Thus deal we also with our Pastors and spiritual Fathers, begetting us to our Lord, with vile usage we often abuse them.

Lord grant me to provide for my servants and family: and to remember that I also have a Master in Heaven.

Who can say, he has done the duties of a Superior? who can say he has obeyed, as an inferior?

But whether we are parents, and have not deserved: or children, and have not performed, Lord, be merciful to us.

Glory be to the Father, &c.  
*Anthem*

Anthem. 4. Honour thy Father and thy Mother, that thou may live long on the Earth.

II. Elevation.

On the 5, 6, and 7. Commands.

Anthem. 5. Thou shalt not kill.  
6. Thou shalt not commit adultery.  
7. Thou shalt not steal.

V.

O My Soul, that we would but see our offences against every Commandement; and namely against this.

Perhaps indeed we have never committed the murder of the hand: but there is also the murder of the heart.

Weigh therefore well, whether thou hast suffered any anger, hatred, or envy against Brethren?

Examine whether we have not suffered Sathan to creep upon us, by rejoycing at other mens

mens hurt; whether no desires of revenge or bitterness?

How hath mistaking of some, made us apt to be angry at any thing they do?

What wants, O my heart, hast thou shewed of tender compassion to the comfortless?

Alas then, where is the perfection of our love? where is the innocency of our life?

O my God, make me (like thy own self) all meekness and goodness, all gentleness and long suffering.

Make me peaceable and reconcileable: always ready to return good for evil, to repay injuries with kindness.

VI.

The Act of uncleanness, how it can accuse us, thou God doth know, who hast Hell in thy hand, to cast us into it, if we sin.

I must not excuse it with youth, or any occasion whatsoever; such mockings, I know, will not ever be born.

In Youth, O God, we are thine, as well as in Age: and in youth we should serve thee, as well as in age.

To sin seen and sorrowed for, left and forsaken, thou hast promised pardon: but to sin jested at, thou hast threatened revenge.

But as impure thoughts are more privy, so make us, O Lord, more careful not to suffer them, to creep into our minds.

Our eyes, O God, how do they offend, through our carelesse bestowing of them, to their own desire?

O God, let thy original purity create in me a clean heart.

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and a perfect abhorrence of all impurity.

VII.

I see, O thou great Law-giver ; that by this precept I am bound sometimes to lend to my neighbour in necessity.

O that our hard hearts deserved not the wrath, which in truth they do, in this one thing.

Thou God of Justice ! what shall I say of things, which we have found, being lost ?

Have we never, either out of malice or covetousness transgressed herein ? consider it well my soul.

Teach me, O God, to manage so all thy temporal blessings with thankfulness, and to use this world, as not to abuse it.

Glory be to the Father, &c.  
Anthem.



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- Anthem. 5, Thou shalt not kill.  
6, Thou shalt not commit adultery.  
7, Thou shalt not steal.

III. Elevation.

On the 8, 9, and 10. Command.

- Anthem. 8. Thou shalt not bear  
false witness against thy neighbour.  
9. Thou shalt not cover thy neighbour's goods.  
10. Nor his wife.

VIII.

**L**ord, I here generally see  
the care I ought to take,  
to preserve the credit and good  
name of all men.

Generally, all truth, wouldst  
thou O God, by this Law have  
loved, cherished, and main-  
tain'd.

But, O Lord, what eye so  
blind, that cannot see the course  
we commonly take to main-  
tain the vice contrary.

O where is that man, that  
woman, that aged or younger,  
that

that can clear themselves from all blot and stain of lying?

Doth not every Master and Mistress mislike it in their servants? and thou, O God, in us all, to the just incenseing of this wrath against us?

Have we never whispered that matter into the ear of another, against others, which in our own case, we would have wished concealed?

Hath this heart of mine carried ever, that tender regard of my neighbours credit, that in duty it should?

I say not, with a pause upon the matter: what am I to speak to whom, of whom, to what end? but unadvisedly my tongue speaks what it lists.

O God of Gods, make me impatient to hear, slow to believe, and unwilling to spread about evil reports.

## IX.

Tho', my Soul, we were able to stand clear before God in all the former Precepts, yet can we scarce ever say, we are clear of this.

For hath there never *thought* but good, crept into this heart of ours, and since the Age of Reason consented to?

If I call to the Chambers wherein I have dwelt, if to the Fields or Gardens wherein I have walked, how guilty therein, they can witness?

How many hours have we spent in tossing and turning such conceits, as we would not for all the world have written in our foreheads.

Do I depeint unknown dispositions to thee, my Soul?  
How many follies, toys, trifles,  
and

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and foolish fancies, fall upon us,  
and then consented to.

O my God, how often have  
we coveted our Neighbour's  
house, that is, things of his, if  
not in whole, yet in part.

How many pretty indirect  
and figurative kinds of begging  
do we use; and if not under-  
stood, we fret, and are highly  
offended.

## X.

The looking Eye, and the  
lusting Heart, further after the  
other Sex, than they ought,  
would to God they accused us  
not.

Fie fie, the pleasures we  
have felt in this folly, nay in  
this impiety, how have they  
tick'd our Sences and Fan-  
cies.

O

O my God, Create in me a  
Clean Heart, that the fountain  
of desires being clean, the  
streams may run clear also.

Glory be to the Father, &c.

Anthem. 8. Thou shalt not  
bear false witness against thy Neigh-  
bour. 9. Thou shalt not covet thy  
Neighbour's House. 10. Thou  
shalt not covet thy Neighbour's  
Wife.

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Saturday

# Saturday Office.

*Of Man's last End.*

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## Saturday-Morning.

*Of Death, Purgatory, Resurrection.*

Introduction. { *Our Father,*  
                           *Hail Mary,*  
                           *I believe in God,*

I; Elevation.

*On Death.*

*Antbcm.* Death is a painful  
 parting of Soul and Body, for  
 a time.

**W**hat monster is mortal  
 sin ! whose Daughter  
 Death

*Saturday Morning.* 153

Death is, so horrid, so ctuel,  
so raging and mercilels, as well  
with the great, as the little.

What horrid thing, I say,  
must sin be, who begat such an  
ugly daughter, who commits  
such slaughter, such stench, and  
causeth such sighs all over the  
world?

If we judge of the tree by  
the fruit, sin must needs prove  
a very bitter and infectious  
thing: what Dragon ever cast  
such deadly venom?

O most just God, what a  
strange penance is Death, with  
the stench and disorder that  
follows it!

Since death is the decree of  
thy unerring wisdom, O God,  
make me accept of it in spirit  
of humility, without murmur-  
ing.

Whensoever I shall see an  
object

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object of death, represent at the same time to my mind an horror of sin, to detest it.

Death being the bound of all merit, either good or bad in man, make me sensible of that night of death, when I can do no more for my Soul.

O how important it is, to make use of the time of this life, appointed me from God, to purchase Eternity.

O what misfortune ! that so many persons living like Epicures, mind only present earthly things, never caring for future heavenly ones.

How many go down to Hell, contenting themselves with a good will : but still delaying and putting off the execution, till to morrow, which they shall never see.

O-Lord, help me so powerfully,



fully, that I make such use of my time in this Life, as not to be surpriz'd with an evil or sudden death.

Death will be to me, the Gate either of the greatest happiness, or of the greatest misery, whereof I am capable.

For Man is of that nature, that he cannot stay otherwise in a mean Condition, but must pass to an extremity, either of bliss or infelicity.

O Death of Sinners, wretched and irremediable desolation! O Death of the Just, desirable and joyful Haven.

O happy they, whose Exit out of this world, proves their entry into Eternal Life.

O happy they whose passing from this world, is their union with God, and the enjoying of him for ever.

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O merciful Jesu, Grant me this precious death : make me dye in the union of that Act of Love, with which, thou gavest up the Ghost, on the Cross.

O Jesu, Jesu, imprint in my Soul the sentiments which thou hadst, in forsaking this Life.

Glory be to the Father, &c.  
*Anthem.* Death was a punishment for Sin, but is now become a sacrifice for Sin.

II. Elevation.

*On Purgatory.*

*Anthem.* Purgatory is a place where just Souls, who have not fully satisfied for their sins, suffer pains for further Satisfaction.

**F**ear God's Justice my Soul, being uncertain to what place thou shalt go, after particular Judgement, which thou wilt

wilt receive at parting from this body.

Whether therefore will the Soul that immortal Spirit go, when transported by the Angels; but to Heaven, or Purgatory in order to Heaven.

But Purgatory being a place of Expiation, consider my Soul, that it is much better to cleanse thy self even in this world, than by those purging flames.

O God I blush to think how much I have loved my ease, shunning all pain, and yet daily defiling my Soul by Sin.

O blindness of heart, I must needs little care to see God, leaving so many old debts to be pay'd, and running on still into new ones.

But for both, O my Soul, thou shalt be detain'd in those

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dismal prisons, and dark holes,  
till thou hast pay'd the last  
farthing.

Admire and follow the humble  
resignation and generous  
Constancy of the Souls of the  
Just, so long as thou art on  
Earth.

That as they willingly accept  
of the sufferings in Purgatory,  
there to be purified as gold in  
the Furnace, so thou embrace  
also the works of Penance.

That by their means after  
the Priest's Absolution, nothing  
detain thee longer from the  
sight of God.

Conjoy my heart, with the  
Souls now in Purgatory, for  
the knowledge they have to  
be in God's favour, who will  
reward them with bliss.

O what a blessing is the cer-  
tainty of not going to Hell;  
but

But that we shall enjoy eternal blifs for ever.

O that we were certain and ſecure of our Predeſtination !: what unſpeakable joy and content it would prove.

This mortal life is therefore to be lamented, for that we live uncertain of our future Condition, whether to be Eternally happy, or unfortunate.

I will therefore walk in all humility, uncertain of my future doom, and with what Countenance I ſhall ſee my Judge.

O wonderful is the patience of the Souls in the Fire of Purgatory : I will follow their example in my ſufferings during this Life.

O Almighty Lord, it is reaſonable that thy Juſtice be Satiſfied by our Punishments.

Grant me Constancy to accept thereof, and to bare them with peace of mind, till I have fully paid my debts.

Enter in spirit into this deep Dungeon, and take Pity of the poor Souls in Purgatory, and endeavour to assist them by thy Prayers and Suffrages.

Enter into the sentiments they are now in, situate what they wish they had shunned, and do what they wish now they had done.

Was my Friend given to Pride, Lust, Anger, or Drunkennes, whereof he repented at last, then must I carefully pacifie my self of those same vices.

Thus shall I draw God's grace upon them: Thus shall I draw God's grace on my self.

Glory be to the Father, &c.

*Anthem.* Purgatory is a place where

where just Souls who have not fully satisfied for their Sins, suffer **paine** for full satisfaction.

### III. Elevation.

*On the general Resurrection.*

*Anthem.* The general Resurrection is an Act of Divine Power, whereby at the last day, the bodies of all Mankind shall rise again, at the sound of a Trumpet; and be Re-united to their Souls for ever.

**M**AKE O my Soul, a lively Act of Faith concerning the Mystery of the General Resurrection, whereof we daily behold so many Types in Nature.

I will comfort my self in the thoughts of Death, which is but for a time, till the Resurrection

rection quicken and raise up my Body again to Life.

I will be mindful to preserve my Body in purity and chastity, for which God takes such care to raise it again.

I will learn not to sin against my Body, which is to rise; but by Fasting, Watching and Chastity, keep it in a readiness for the Resurrection.

Admire, O my Soul, the Almighty Power of God, in restoring in a moment, so many millions of Bodies, natural in a state of Perfection.

I will also fear the Condition of my Resurrection, not knowing whether I shall rise among the Sheep or among the Goats.

The Resurrection of the good is but a joyful triumph over death; but that of the wicked, will be a subject of  
Eternal



Eternal Rage, and Sadnesse.

O the happines of the Just in this Resurrection, to be raised up to Christ; whilst sinners expect the Thunderbolt of their Condemnation.

O my Soul, how desirable is this blessing, the very thought thereof, is a powerful goad to make us mortifie our flesh, and to keep it in a rising condition.

Let therefore what Affliction soever befall me, I will say with the Generous Machabee: *The King of Heaven will raise them that die for his Lord.*

I cannot but bewail the blindness of worldlings, who bereave themselves of this Comfort, for Childish Toys.

O Jesu, in honour of thy Glorious Resurrection, grant me to live so Chastly, that I  
may

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may rise to the hapiness of the just.

Glory be to the Father, &c.

*Anthem.* The General Resurrection is an Act of Divine Power, whereby at the last day the Bodies of all Mankind, shall rise again, at the sound of a Trumpet; and be Re-united to their Souls for Ever.

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*Evening*

# Evening-Office

## FOR

# SATURDAY.

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### I. Elevation.

*On the last Judgment.*

*Anthem.* The last Judgment is a publick and solemn Act of Judicature, when Christ will appear in Majesty, to judge the good to happiness, and the wicked to eternal damnation.

**O** My soul, reason doth convince, conscience doth testify, Scripture doth teach, the devils confess, and the great day

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day will shew, that there is a Judgment.

O last Judgment, O final determination, O irrevocable decree of numberless deeds of mankind, did they but think of thee, sin would decay, and vertue flourish.

But because Sentence is not speedily past upon the wicked, they are bold and fearless to commit evil, and rejoyce and triumph when done.

O Lord, raise up zeal in thy Church, that Preachers may strike our hearts with the wholesome fear of thy Judgment.

Thus the Prophet *Jonas* converted those of *Niniveh*: Thus the Apostle *St. Paul* made even a Judge himself tremble, speaking to him of Judgment.

But alas, few seem truly to be

believe this main Article of Faith, minding to little what account they are to give at that day.

For he doubts whether he shall be judged, who lives ill, and denies the Judge, who thinks he will not come.

If we were told that a Judge were to burn us alive, and that we had but a days time to mind our business, how we should bestir our selves.

Since the matter of this Judgment will be chiefly our works, I will endeavour to do some good deed that may last.

O Jesu, I not only believe thy truths past, but I also steadfastly believe those to come, and I will say with the Church.

Deliver me, O Lord, from eternal death: in this dreadful day,  
 Q when

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*when, the very Heaven, and Earth  
shall move and tremble.*

I adore and reverence thee,  
O Jesu, as my just Judge, in  
the business of my greatest con-  
cern, which is Heaven or Hell.

I will therefore serve Christ  
as my great Judge, and recom-  
mend by business to him by the  
intercession of the Saints, both  
in Heaven and on Earth.

I will labour to ingratiate  
my self with him, by Chri-  
stian duties, and by works of  
mercy to my neighbour, done  
for his sake.

In that day, O my Soul, will  
all that served to the salvation  
of men, turn to the condemna-  
tion of those who make not use  
thereof.

O sacred Cross of Jesus, then  
shall I dread thy sight, if I  
make

make not use of the blessings  
which I may now reap by thee.

O blessed wounds of my Sa-  
viour, how dreadful will you  
seem to Souls, who are not sen-  
sible now of the pain you cau-  
sed to him.

O my Redeemer, forsake me  
not in thy wrath, nor suffer me  
to be unthankful for thy Pas-  
sion.

Consider, O my Soul, the  
Words and Syllables of the  
last Sentence. Come, O what  
sweet invitation, and cause of  
joy to the just.

Ye blessed of my Father. O what  
a great, powerful, and effectua-  
l blessing!

Possess the Kingdom. O what  
greatness! what riches, what  
abundance of all good!

Which is prepared for ye. O  
what care! what remem-

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brance and providence in God!

*From the beginning of the world.*

O antiquity of God's love to the Just, O the unspeakable benefit of Eternal Predestination.

But how contrary are the words directed to the wicked. Go, depart, get ye gone. O dreadful divorce. O pain of privation, above all pain.

Ye cursed, O cutting word! O what thunder-clap from Christ's mouth! what Judge doth thus deal with the Criminal at the Bar?

Into everlasting fire. O intolerable torment! O pain of sense & despair for an eternity.

Which is prepared for the Devil and his Angels. O what horrid company of furious dragons! O wretched reprobates, how great will be your fear, how horrid your sufferings!

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O thus to be parted from  
God! to be cursed by him! to  
burn eternally in fire! and in  
the company of Devils. O who  
will deliver me from it.

Hear ye therefore this, you who  
forget God, who set aside the great  
work of your Salvation, nor e-  
ver mind the care of your souls.

Glory be to the Father, &c.

*Anthem.* The last Judgment  
is a publick and solemn Act of  
Judicature, when Christ will  
appear in Majesty, to sentence  
the just to happiness, and the  
wicked to eternal damnation.

II. Elevation.

*On Heaven and Eternal Life.*

*Anthem.* Life everlasting is a  
glorious translation of the just  
after this life, into a state of e-  
ternal bliss, for body and soul.

**H**APPY they, O Lord, who  
dwell in thy house! they  
shall

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shall praise thee for ever and ever.

O triumphant Church, what is there desirable in this world, which you enjoy not with far greater advantage:

O sweet life! O happy life! O amiable life. O holy and heavenly *Jerusalem*, may my heart ever thirst after thy never fading contents.

Most loving God and Creator, be thou blessed for ever, for creating me to enjoy them.

By all thy goodness I beseech thee, suffer me not to lose those eternal felicities.

Rejoycethou therefore in thy God, thou heavenly City *Jerusalem*, praise thy God, *Sion* praise thy Lord.

Thou, heavenly *Sion*, thou bright light of my heart, I will labor day & night to purchase thee what ever it cost. O

O Jesu, let us in the right way to this heavenly country which thou hast dearly purchased for such wretched creatures as we.

Lord when shall we behold the blisfull place of thy dwelling, those noble Palaces which thou hast prepared for thy Children.

O boundless magnificence! the favors of the world are fading and short, but thine, O God, are eternal, and lasting.

Draw me therefore after thee, and let not the desire of temporal felicity prevail to draw me after it.

O engrave in my Soul the thoughts of this blessed eternity, that I never forsake the desire to serve thee, nor to suffer for thy sake.

O heaven thou art beautiful! when shall I be at the end of my course, to draw nearer to thee?

O City of God, wonderful things are said of thee?

Thou art beautiful my lovely Country! and the Earth is loathsome to me, when I look up to Heaven.

O lively presence of the living God! why art not thou so strong in me, that the sight of earthly things distract me not?

Who will give me the feet of stags, and the wings of doves that I may run to my God, and sink my self into the Ocean of delight in God.

O peace, O rest which I seek so much! O I will close my eyes to the vanities of the world, that they ensnare me not in their flattering baits.

O God of my heart, shorten the time of my banishment, that my eyes may sooner enjoy thy divine presence, who art alone my chaste delight.

Glory be to the F. & c.

An-

*Antem.* Heaven is a rich and noble Kingdom, created to show the magnificence and glory of God.

III. Elevation.

*On Hell and Damnation.*

*Antem.* Eternal death is the horrid condition of the damned, by which they are not only depriv'd of God's presence, but are also tormented with everlasting sufferings, in Body and Soul.

**S**Ec, my Soul, what a horrid thing it is to fall into the hands of the living God! O senseless sinners, who of you can dwell with eternal burnings?

O wilful wretches, alas what a sad condition expects you, unless you do penance, and reform your loose lives?

Most just God, by all thy goodness and mercies I beg of thee, to deliver me from this sad condition.

O Jesus, Redeemer of the world, through the merit of thy precious blood, make us escape that deep descent, those flames and torments.

O Sacred Virgin, Mother of  
Mercy, intercede for us now,  
and at the hour of our death.

Horses, Bulls and Lyons, are  
not so unhappy as Man, in this  
point, because they cannot be  
damned: and yet Man is proud  
and insolent!

O God, wonderful in thy  
Justice, who can think of the  
Eternity of Hell-torments, with-  
out abhorring his Sins.

O wretched and sinful Soul,  
thou shalt be tormented thou-  
sands and millions of years for  
thy sins, and then begin again.

What *Jeremy* can lament e-  
nough the sad condition of the  
wicked, who by mortal sin sink  
de p their Souls into an Ocean  
of misery and torment.

O blindness of sinners! O  
horrid spell that bewitcheth  
Souls into such dangers! O mad-  
ness.

ness of man's mind, and hardness of his heart.

'Tis therefore true, my Soul, there is an *Eternity* of Torments after this Life. O *Eternity*! how little thou art minded; and less feared in this world!

O *Eternity*, as thou art a supreme Good in Heaven, so art thou a sovereign evil in *Hell*.

O senseless anger and rage of the damned one against another, and all against God; and all for not overcoming their Passions in this Life.

Detest, my Soul, the sin of Envy which also makes part of their damnation: O deplorable Damned! why were ye ever conceived by woman.

O detestable envy, thou hellish sin, thou shalt serve for fire and torment to those wretches Souls; because they lived without true Charity. As

As the wicked have lived in disobedience to God's will so pride and rebellion shall prove their punishment! O how bitter are the fruits of stubbornness!

O Arrows of God's wrath! O eternal anguish of mind! O endless torments of body, more heavy on Christians, than on the Infidels.

O God most Adorable and Terrible in thy Judgements on the Children of men, save me, deliver me from the Torments of Hell.

Glory be to the Father, &c.  
~~Antbern~~ Hell is a dark and duny place, created for the wicked, there to be Eternally tormented, with unquenchable fire, and the worm ever gnawing.





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These were  
loose when  
the book was  
catalogued,  
June 1965.